

The American Friend

Old Series
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S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

ATTAINMENT OF FELLOWSHIP IN LOCAL GROUPS

In the last issue of THE AMERICAN FRIEND this page carried a report of the Special Delegates Group of the Winnepesaukee Older Boys' Camp, including a statement on fellowship and a list of factors contributing to it. This page is a continuation of that report with definite suggestions for the encouragement of such fellowship in local communities.

I. *Some Types of Fellowship.* Fellowship has been fundamental to the development of Christian life in society. Jesus developed a fellowship with eleven men. After they really discovered their purpose their accumulated power could not be estimated. The life of the early Christians developed as a great fellowship, strengthened by their common purpose and deepened by persecution. A way of fellowship was also developed by St. Francis of Assisi. (Suggested reading, "Life of St. Francis" by Sabatier, and "The Way of St. Francis and Today" by J. S. Hoyland.) Today Kagawa has stirred the world with his Kingdom of God movement.

Many illustrations of present-day fellowships might be given. Perhaps two specific types may suffice: one that is unlimited in a membership which is unknown, (such as the Cooperative Christian Fellowship, Fort Collins, Colorado) and the other, developing in a local situation, around a special concern, (such as the Young People's Fellowship, Philadelphia).

(Suggested reading, "The Widening Fellowship in Youth Action and Personal Religious Living" and Chapter 5 on The Inner Fellowship, in "Christ's Pathway to Power.")

The Cooperative Christian Fellowship: As its name implies, it is composed of Christians whose purpose is to practice the love of Christ in everyday life in co-operative fellowship with others of like purpose. We are deeply conscious of the abundant life of creative fellowship between God and man, and man and man, which might be possible today; but we are only too aware of the actual remoteness of it and the inadequacy of our faltering attempts to make it real. Yet we are confident that God will use us powerfully to this end if we let Him have sway over our lives, withholding nothing, caring for nothing in life except the increasing fulfillment of His will among men. This greatest adventure of life calls us to pioneer fearlessly and wisely on every frontier of human

need and of individual and social crisis.

Young People's Fellowship, Philadelphia: For a period of five years, a group of young people, from eighteen to twenty-five years of age, has been making efforts to influence the Negro-White racial problem in an eastern city under the sponsorship of the Committee on Race Relations of one of the denominational groups. The group is comprised of young people from all Protestant denominations, and its program efforts are centered in the church. It was first organized at a week-end conference. The purpose of this group is as follows: to develop understanding, appreciation, and friendship among members of different races; to encourage a Christian interracial interest and Christian action on the part of young people in the local churches; and to work toward the elimination of racial discrimination in the life of the community. In addition to the annual conference, the group holds monthly supper meetings which endeavor to bring to the young people a genuine fellowship with those of another race, making possible an exchange of ideas and attitudes, and acquaintance with the artists and culture of the two groups and the messages of outstanding leaders in various fields. This is a good example of a fellowship which grew out of an interest in a definite concern—namely, the race problem.

II. *How to encourage fellowships in local communities.* Two factors are involved in the development of any fellowship: the personal or individual responsibility, and the group responsibility.

1. In developing personal responsibility someone must get "on fire." There must be a deep sense of personal conviction. This personal conviction and sense of personal responsibility will result in a realization of the need for "a new heart and a new mind." It might be said that the development of inner spiritual resources based on a sense of need for power sufficient to meet the problems will be most significant.

To strengthen the individual's spirit-

THE VISION

Watching a ladder in his dreams,
The patriarch's son beheld new truth;
The angels come and go, it seems,
Unnoticed by the growing youth.

What comes from God goes back to him—
Poor is that life he does not fill!
Suggested by these cherubim,
We see and hear to do his will!

J. R. W.

ual resources, we recommend as valuable aids: "Youth Action in Personal Religious Living," the Lakeside Report—Commission One, and "General Guide to Youth Action."

It will also be extremely helpful to consider definite statements of conviction and confessions of faith, checking one's own convictions and statements by those standards. Convictions or statements which might prove helpful are these from the "General Guide to Youth Action"—Personal Commitment, page 23; My Decision for Christ, page 22; My Declaration of Purpose, page 22; Eleven Steps for Creative Living, pages 16 and 17. These, as well as the following helpful books may be had from the Quaker Youth Center: "My Commitment—Youth's Spiritual Emphasis," Presbyterian Board; Tolstoy's "Confession of Faith"; and "The Vow of St. Christopher."

A devotional diary should be kept, in which it may prove helpful to write down thoughts which develop during times of meditation and devotion. This often helps to crystallize some idea or conviction. It also helps to show growth in spiritual development.

2. In developing fellowship in the group, we must remember that "We are not alone in the task—the strength of Christ is ours. Divine resources flow through us and *human fellowship* sustains us as we give ourselves to the task."

There must first of all be, on the part of one or two individuals, a sense of concern over the condition of the group, a consideration of the spiritual state of the society. This does not mean the group has to be a failure for there to be a concern for it. It may be that it has failed, or it may be that it is simply indifferent or it may be that it is completely satisfied with its activity and therefore static and spiritually stale.

It may be well to consider with the group its purpose (test it by the statement of Christian Conviction); to study the Lakeside Report—Commission Two; and to try to understand what it would mean if the group actually had a "masterful grip of basic Christian Convictions."

Arrange also for leaders, or those most interested in the group, to meet for planning more than activity. Plan for possible retreats for consideration of purpose and ways of strengthening the spiritual life of the group. Give serious thought to ways in which this spiritual emphasis may find release in great social concern and in sharing in the suffering of the world, sharing physically where possible, but spiritually always. Study carefully "Christian Youth Builds—Next Steps in Youth's Spiritual Emphasis"—Presbyterian Board, U. S. A.

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EDITORIAL

From Preaching to Performance

FOLLOWING a country-wide campaign of several weeks, the Preaching Mission of 1936 has come to a close. This Mission has been featured by the best preaching which the Christian religion has to offer. It has swung from coast to coast, embracing the principal cities of the United States, and invariably great audiences and much enthusiasm have greeted the missionaries. From the metropolitan centers, the Mission has extended to the smaller cities and towns until virtually the whole country has been included in its sweep. For weeks, religion has been in the head lines—and on the editorial pages.

So what! Or, in further popular parlance, where do we go from here? For the real test of the Mission is to be found, not in the vast assemblages that marked its course, nor in the fervent meetings in local congregations, but in the degree of demonstration to follow: demonstration of the purpose and power declared and developed by the Preaching Mission.

The fundamental need and purpose of the Mission are well set forth by Dr. Hough on a following page as the spiritual deepening and energizing of the individual Christian, to prepare him for the task of building a world after the mind of Christ. We cannot build without bricks and mortar, and without having laid a solid foundation on which to raise them. This is fundamental, as Dr. Hough and his colleagues have so well emphasized. But given the bricks, what are going to do with them, if anything? Be it kept in mind that the Preaching Mission not only laid emphasis upon the building materials of the Christian life, but sketched the structure of a Christian society into which they should go. Very largely the measure of the Mission will be finally taken by the way in which those who came within the range of its influence proceed with the building operations.

Much has been said and written recently apropos of the suggestion that a moratorium be declared on preaching. If we have had too much preaching, it is so in the sense that we have come to depend too much upon it as center and objective of the Christian program. Preaching is a means, not an end. Its primary purpose is defeated when we make the ser-

mon so central that it becomes the main expression or symbol of our commitment. It should rather be the stimulus: first, to truer Christian living; and second, to practical and effective discipleship. Great preaching has characterized Protestantism, but the latter's strength has likewise proved a corresponding weakness in that the sermon has assumed so large a place in the thought and program of the Church. We must balance up the preaching—indeed we must prove the preaching—by straightway doing something about it.

What is really needed is a wider conception and practice of the term, preaching, or ministry, in the principle and tradition of the Society of Friends. We should all be preachers—and doers—of the word; not preachers of sermons, nor of any vocal offerings, necessarily, but preachers, in attitude and deeds, of the love of Christ that constraineth us.

In this sense, the Preaching Mission, if it is to have its perfect work, must be a continuing process among us. It should express itself, through us, in the life of our respective meetings and communities, in the more generous support of our united Christian enterprises, and in a more earnest devotion to the human welfare in respect to the sore spots in our social order.

Behold What a Day May Bring Forth!

SO FAST, one upon another, come the frenzied diplomatic developments in the Old World that one is all but stunned by them. As if frantic in the face of impending doom, nations are feverishly casting about for alliances that seem to promise some degree of self-preservation. First, we have announced an ominous understanding between Italy and Germany, putting fresh fire under the cauldron of southeastern Europe, closely followed by a smoothly phrased alliance between Japan and Germany. Knowing full well what this means, Russia strikes back with a declaration of defiance.

In Spain the "Little World War" is waged ferociously, and no one knows when it may flame forth into a big world war. From the day of its outbreak, the struggle took on significance that made it more than a

civil strife. Fomented, as generally conceded, by the Fascist powers, the rebellion has undoubtedly been financed and supplied by them; and after issuing repeated warnings, Russia is now just as surely aiding the hard-pressed forces of the government. Republican France looks on in anguish, allied with Russia and desperately alarmed at the Fascist threat, but not daring to take a hand, especially without the cooperation of England. The latter faces now this way, now that, muddling doggedly along, hoping against hope that peace may be kept but arming to the hilt, as it seeks an alliance with France and Belgium. What a picture of the crown of Western Civilization! As a Friend in England writes us, "The madness of the nations is really incomprehensible." So, as we look at the Old World, day unto day uttereth babel, and night unto night showeth folly.

With a sense of relief and a considerable degree of hope, we turn from this gloomy picture to the

hemisphere of the Americas. Who knows but New World history is being made these days at Buenos Aires at the Inter-American Conference for the Maintenance of Peace? Certainly the friendly atmosphere in which the American republics are meeting, and the friendly spirit in which they are seeking a closer understanding and cooperation, give substance to the hope. That friendly atmosphere is not accidental—far different has it often been in times past. It is the fruit, largely, of the "Good Neighbor" policy which the "Colossus of the North" has been following in relation to its sister republics. Whether as between nations, or classes, or races, or next-door folks, good neighborliness begets good neighborliness. With all its faults and its unsolved problems, what an opportunity this New World has of proclaiming this lesson to the whole world—by example! May light yet come out of the West. And may we remember that good neighborliness begins at home.

One Music, But Vaster

By Lynn Harold Hough

THERE is no doubt that the world is waiting for something. Everywhere one finds the debacle of hopes and assurances. There is no doubt that the United States of America is waiting for something. Everywhere there is a sense of bewilderment and in many places there is a sense of frustration.

What is the defining characteristic of the world-wide restlessness and confusion? The answer may be put very briefly and simply, and I think with much certainty. The defining characteristic of the world-wide situation is the breakdown in the integrity of individual character. Again and again noble social plans have failed because the character of the men trusted to carry out these plans could not bear the strain of responsibility. We have tried many plans for social amelioration. And without passing judgment upon the wisdom or folly of particular plans, it is clear enough that again and again the point of failure has been the breakdown of personal integrity in individuals entrusted with social responsibility. They could not resist the temptation to carry on selfishly rather than in the name of the common good. Social and political movements are all the while failing because of the breakdown of the character of the individuals upon whom these movements depend.

A few days before I left Great Britain this past summer, my friend Dr. Frederick Norwood had dinner with me. Dr. Norwood has resigned the pulpit of the City Temple in London, after a powerful ministry of many years in that great church, in order to become an evangelist for the Free Churches. As we talked over his new responsibility this idea emerged: We must present the message which will transform individuals for the sake of social action. All social effort depends upon individual action at last. And unless we can produce individuals who can bear the strain of social responsibility, all social action will ultimately fail. So two currents, which have often been separate, are to meet in a glorious ministry of proclamation conducted by Dr. Norwood.

There is a myth widely repeated in the world, especially in the English-speaking world, and particularly in America,

to which I would like to make reference. According to this myth, ethical religion began as a message to the individual. And right good and lovely results were produced by this message to individual men and women. But at long last it was seen that ethical religion meant more than this. It was to transform society. It was to remake social relations. So a new day for religion dawned.

The only thing the matter with this myth is that it is not true. Ethical religion began as a corporate message. Amos, Hosea, Isaiah and Micah spoke to the whole of Israel. They gave a corporate message. And when the Deuteronomistic code was presented, it too was social; it too spoke to the corporate life of Israel. This was the situation when that great prophet Jeremiah saw that in spite of the great corporate message of the older prophets and of the Deuteronomistic code, Israel was going straight to its doom. Clearly a social message was not enough. It was good. Its sanctions were right. But something more was needed. And this "something more" Jeremiah expressed in the great message of the new covenant written on the individual heart. He saw that you cannot have a changed nation except in the basis of changed individuals. His great message was that a "social gospel" alone is not enough.

Today we are in a situation very much like that of Jeremiah. We too have heard great and noble voices full of high social passion. But somehow the young men who have this word and nothing more become very thin and unconvincing in their preaching. They fail to face the subtle treachery in the individual which will wreck all social action at last. We too for the very sake of social action and for the sake of many things more far reaching must perceive, and this Republic must perceive, that a corporate message, however noble, is not enough. We too must proclaim the new covenant with the individual heart. The social message gives sails to the ships. But unless those winds blow which sweep out from individual lives transformed by the grace of God, the sails hang slack and the ships do not move.

Evangelical religion has had a great history. It has put noble words into all the dictionaries. And once and again

men have lived so far below the meaning of those noble words that the words themselves have come to be singularly lifeless. In such a situation you can either enlarge your life to fit the size of the great words or you can contract your vocabulary to fit your small life. Too many men take the second alternative. And all too often when men object to a great old word of the evangelical tradition and call it meaningless, the truth is that its meaning is definite enough, and men turn from it because they dislike its meaning. With a precise sense of just what such an old word means, and an unhesitating desire to appropriate its meaning, men must now see and say that unregenerate individuals can never produce a corporate life which is truly Christian.

The leaders of the National Preaching Mission have seen the drawn faces of undernourished children, they have felt the tragedy of a corporate life poisoned by greed, and they desire to be a voice for those who have no speech and a weapon for those who have no sword. And they have come to know beyond the possibility of doubt, that romantic social dreams will betray the sad and tortured multitudes who wait for a golden word, unless these dreams are entrusted to men and women who have faced

the treachery in their individual hearts, and have found new life through the grace of God in Jesus Christ.

But even deeper than all this we must find inner security in evil days as well as passion to work for good days. Too many men cracked in the recent depression. They broke under the strain because they lacked inner resources. Only a man who has inner stability in a bad world can be trusted to produce a good world. Bad days may lie ahead for all civilization. The men who find inner security through the grace of God will carry the hope of the world in their hearts. They can be trusted to be stable in bad days and to fight for good days. Too often the mystics have failed to face their social responsibility. Too often the reformers have failed at the point of personal integrity. Like Jeremiah we present the covenant with the individual not to take the place of the corporate message, but to give that message the power without which it falls to the ground. And so the inner life and the outer activity will make one music as before, but vaster. And so the moral and spiritual life of this Republic will be renewed. When lonely individuals meet the Man of Galilee who is the Son of God, something happens whose consequences finally reach to every aspect of the corporate life of the world.

Hand-Picking in Tennessee

By Merle L. Davis

ONE week after a heavy wet snow tore the leaves off the trees, and broke down many limbs in the vicinity of Richmond, a twelve-hour train ride brought the writer to Madisonville, Tennessee, which is on the edge of the Cherokee National Forest among the mountains of Eastern Tennessee. Here the trees displayed all the artistic dashes of color that the master artist, Nature, had painted a month before in Pennsylvania, which we admired as we journeyed to Baltimore Yearly Meeting.

As we drove over the roads in Tennessee, winding along the narrow but well improved mountain highways, which have been carved out like shelves from the side of the mountains, because the soil of the cramped valleys is too necessary for crop production to be used for roads, we gained an altogether new impression of the environment in which Edward and Daisy Ransome, and Fred McMillin are working. We saw many resemblances to the mountainous little country of Switzerland, which, while it is a beauty spot for many tourists to pass through and admire, is the home of a race of people who are materially affected by the contour of the country in which they live. Log cabins, steep hill-side farms, patch-work fields in the valleys, and the use of oxen and mules, are not so much an expression of the will of the people as they are natural and intelligent adaptations to the environment. But even more important than these material adaptations, is the effect on the

thinking of the people. Amid the transformation in the forms of government in Europe, which have been marked by bloodshed and revolutions as the people have struggled through serfdom, monarchies, republics, and fascist conditions, and now are involved in problems of an industrial civilization beyond the ability of the present human mind to solve, the people of mountainous Switzerland have remained a rugged, liberty-loving (and obtaining) nation of people. They have not surged to and fro between extreme types of control, but have retained their independence in which there is a maximum of individual freedom and a minimum of external control.

We Americans pride ourselves on being different from the Europeans, and frown on the complications of the European tangle. But are we a different species of the human race from those of our forefathers in Europe? Or does the difference lie in a different environment? Americans have had a frontier to which we could retreat, where those qualities that make us different from the Europeans have grown as a natural consequence of the environment. As our population grows and our civilization becomes industrialized, the pioneers of the past disappear. When we have become as far removed from the frontier as Europe has, will we then be different?

But we also have our Switzerland in Eastern Tennessee and in other mountainous areas where mining has not destroyed the basic agricultural life of the

people. While some, because of short-sightedness, may look with a certain amount of condescension toward these areas, it is there that we find our liberty-loving, rugged pioneers who form the cradle out of which distinctly "American-made" institutions and philosophies have developed. Here we have our William Tells who refuse to bow to a mere hat on a town pole. We have our Alberts who have implicit faith in the father's integrity and marksmanship. In these places live our individualists. What matters whether the motive power is a tractor or a mule; what difference does it make whether a furnace heats the house, or whether the family gathers around the open fireplace, as Whittier tells us in *Snowbound*, to knit stockings as well as knit hearts close together; what matters whether the fields lie down flat or stand on end, whether they are square or winding? If the environment of the mule, the fireplace, the vertical or twisted fields form the necessary habitat of liberty, independence, and sacredness of individual personality which will save us from wholesale destruction of human life in the competition of an industrial civilization, let us cherish them above all else and admire those who are willing to forego the so-called soft comforts of life in order to retain that which is more desirable and sacred.

That, in part, is the environment in which "Preacher Ransome" and "Preacher McMillin," as they are called and loved, are seeking to demonstrate

that "love of thy neighbor as thyself" is also a priceless pearl, which for the fullest development of life, must be cherished.

Many methods are open to these demonstrators of truth and love, chief among which is the opportunity to live on the basis of their own testimony and thus prove that Christianity is not merely a philosophy to be approved, but that it is the largest, fullest, and richest way of life. We saw a practical demonstration of this fact. We wanted an accurate map of Monroe County, so we went to the office of the County Superintendent of Schools. We found that he had three blue print maps—one which had official marks for his office, another with some unimportant figures, but still another which was free from extra marks. But this one was at his home. Although we told him that the second was quite satisfactory for our use, he insisted upon driving to his home for the best one, as Mr. Ransome had done so much for the schools of the county that nothing but the best was good enough to give in turn.

Preaching, teaching, and stimulating others to develop the same gifts and abilities also, are methods used by these demonstrators of ours. A circuit of seven different meeting places, covering an area of more than seventy-five square miles, forms the parish of these Friends. Besides the regular services at these points, each of them requires of these ministering representatives two weeks of evangelistic meetings during the summer. This type of service has become sacred to the people.

Just as other religious forms and customs which are employed to develop that fundamental love of God and love of "thy neighbor" are products of the particular conditions under which we live, so Friends of these valleys feel that our demonstrators of truth and love would not be fulfilling their obligations unless these fourteen weeks of special meetings were held each year.

But the method which these Friends feel is producing the most lasting results is that of hand-picking many young people who have a desire to continue their education and then to make it possible for these to go to Friendsville Academy, Guilford College, and other nearby schools. The happy part is that many of these young Friends return to their home communities after their formal school days, to pass on to others of the younger generation the increased knowledge and enriched lives they have obtained because of the personal interest which Edward and Daisy Ransome and Fred McMillin have shown through this method of hand-picking in Tennessee.

These Christian institutions form a vital part of this process. Without them the other steps will break down. Friends-

ville Academy, one of the last of our Quaker secondary schools, holds a unique position in relation to the development of the "love of thy neighbor as thyself" process among these pioneers and liberty-loving people of our American life. But that school needs additional support and equipment or the impetus of the march of educational procedure will force it out of existence. Two or three Friends of means who feel a sense of obligation towards this cradle of our life and democracy could make an invaluable contribution by furnishing this institution with modern equipment.

Still another method which our Friends feel would be invaluable, is a demonstration dairy farm beside an important highway where people could have a practical illustration that a few cows on these winding valleys could produce a cash income. There is a creamery at the town of Sweetwater which is seeking an additional supply of milk. Such a demonstration would give new hope to the young men of the community.

CONFERENCE PROGRAM IS OUTLINED

Meeting on November 6 in New York City, the Friends World Conference Committee adopted a program for the sessions that will ensure the best possible group discussion. More than one thousand Friends from all parts of the world, are expected to attend the Conference, to be held at Swarthmore and Haverford Colleges, September 1-8, 1937.

The program as outlined by Clarence E. Pickett, Program Committee Chairman, will include three evening meetings open to the general public. These will be held in the Swarthmore College Field House which seats from three to four thousand people. One of these meetings is expected to be a symposium on the topic, "The Quaker Message in My Country," with representatives from Australia or New Zealand, a Scandinavian country, Cuba or Mexico, the Orient, the Near East, and a Central European country. Another evening meeting will be addressed on the topic, "The Individual Christian and The State." The topic of

the third meeting will be "The Message of the Society of Friends."

Beyond these three meetings, the sessions of the Conference, necessarily, will be closed to the public. The great number of Friends attending makes it difficult to hold many open meetings and at the same time provide opportunity for adequate discussion. Immediately following the Conference, however, regional meetings are being planned by the Fellowship Council to be held in New England, North Carolina, Indiana and other places, enabling Friends unable to attend the Conference to meet Friends from other countries. Those coming from abroad are being urged to extend their visits for a number of weeks in order that they may be able to visit widely among Friends in the United States.

The plan of the Conference is to divide the thousand delegates into twenty groups of fifty each. Each morning from 9 to 10:30, these groups will gather for worship and fellowship under an appointed leader. The topics of their discussion are left to their selection. From 11 to 12:30, the Conference will take up the Commission Topics as set forth in the Study Outlines. Each of the five Commissions will hold a discussion group on each college campus under the leadership of the Commission Chairmen, Vice-Chairmen or others. Delegates are asked to select the Commission group they wish to attend and remain with it for the week.

The full membership of the Conference will gather in joint session eight times, during the afternoon or evenings. It is probable that on one of these occasions, some world figure, not a member of the Society of Friends, will address the group.

Other business discussed in New York by the Friends World Conference Committee included the publication of the five Commission Reports which embody the conclusions arrived at by Friends throughout the World, after consideration of the Study Outline. These Reports will be available in February at fifty cents a set of five companion volumes. The set includes Reports on:

Commission I: The Spiritual Message of the Society of Friends

Commission II: The Individual Christian and the State

Commission III: Methods of Achieving Economic, Interracial and International Justice

Commission IV: Friends Contribution to Education

Commission V: International Cooperation of Friends

Advance orders are now being taken by the Friends World Conference Committee, 20 South Twelfth Street, Philadelphia, Pa.

THE WAR OF THE ROSES

I planted some roses
My neighbor would see,
To show him that I am
More cultured than he.

My neighbor responded
With courtesy fine,
By planting some roses
More fragrant than mine.

ALBERT W. MACY.
Pasadena, California.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

"PROFESSOR" FOLGER PAYS A VISIT TO SOUTHLAND

Editor, THE AMERICAN FRIEND:

Would a personal glimpse into the past have any bearing on the present and future?

In the dim long ago I was Principal of Southland Institute (near Helena, Arkansas) and numerous other Friends have been associated there. I had long hoped to return for a visit but did not have the opportunity until this year. As we journeyed, I looked forward to the roads, recalling the mud of the past and the story of the hat found in the road when the mud had dried out in the spring. A man was under the hat and a mule under the man, all sunk into oblivion! This year the mud was still there but only in spots. It was more thrilling, if less certain, to attempt to negotiate each puddle behind the horse power of the Plymouth rather than behind the mule power of old Dick and Tom, as we formerly did. My passengers just closed their eyes while I struggled!

When we arrived at the campus of the old school, my heart was sick. Both dormitories have burned to the ground and not even a sign of the boys' building appears. A small A. M. E. school is operating in the school buildings. As I stood there surveying what was left, there arose before me a vision of the four hundred youngsters who were in Southland each year. I could not help sighing: "If we only could have kept it going for them!"

The more cheerful phase of the experience began in a town twenty miles away where I had once gone with the boys when they played ball there. I asked the waiter: "Do you happen to know anything about that Masonic home over by Lexa that used to be a school?" "Oh, do you mean Southland College? Sure!" and he began to call the roll of all the alumni. "There's Tine . . ." (It required only a glimpse at my mental shelves to remember "Tiny.") "She's a school woman. And there's the undertaker." ("You must come in, Professor Folger. . . . When they get to the place where they can't do anything for themselves I do it for them. . . . When the depression came I closed the books on \$50,000.") And the waiter told me of all the others in the vicinity. Some of them we saw again, and one gracious woman especially impressed Beatrice Folger as being almost an ideal type of wife and mother.

In Helena one evening, George Watkins, an "A" student and now a rural mail carrier, gathered together a group for a long visit, similar to a reunion we held in Chicago some year ago. We talked over old times and they told me of former students, some teaching, some in other occupations, some who had died, many who had moved away: St. Louis, Kansas City, Chicago, Detroit, Cleveland. They inquired about the white teachers from the north. Former teachers who happen to read this will know they were discussed with appreciation. During our whole conversation, I thought of what these people had been as students, what they are now, and underneath restrained inquiries about their lives, their successes and failures, I kept thinking: "What did Southland do to him? For her?"

And the older folks? Most of them have gone, but I knew Mrs. Busby was still there. I had several times visited her son Leonard, who has an accounting firm in Chicago. He was the first to come north. ("I lost \$6,000 at the time of the crash.") What a thrill that must have been! We had had our Chicago reunion in the home of his sister, Margaret Busby, who will be remembered by many as the music teacher, as well as a student. The whole Busby family had gone through Southland and the parents had been very active in the monthly meeting. I found Mrs. Busby down the road at a neighbor's. "I just started out to find why that wagon wasn't back." Health? "It just takes a little more perseverance each year." We talked a long time about the school and its students and its teachers and its patrons. As I was leaving I said: "I am on my way to Whittier, California." (I know the editor's modesty will prompt him to delete this!) She replied: "Oh, yes, I know all about it. I read about you in THE AMERICAN FRIEND."

What more shall I say? While on the Southland Board and during ten years on the Executive Committee of the Mission Board, I often whispered to myself: "What does building this building or repairing that roof or fixing this water system or tilling that land have to do with the Kingdom of God? What bearing does the solution of routine but vexing problems on our various fields in the present have upon the future, upon the hearts and lives of the nationals and others under our care?" I tried to look back in Arkansas to the time of the "Freedmen's school" in the 60's, through the period of the "college" and up to the

closing of the "institute." I looked at these men and women before me. Our Joan remarked: "These colored people are awfully nice, aren't they?" As I listened to them, I looked back twenty years with joy—and I looked forward twenty years with faith and hope, for Palestine, Africa, Jamaica, Cuba, Mexico, Central America, Tennessee, Oklahoma, China.

O. HERSCHEL FOLGER.

Whittier, California.

P. S.—Come out and we'll show you our avocado tree!

ONCE MORE, SIR JOHN BOWRING

Editor, THE AMERICAN FRIEND:

A factual error is entitled to correction, but if the supposed fact was used as illustration of a principle, this should not be lost sight of in the effort. At least, so it seemed to me when I suggested "crossed wires" in the case of Sir John Bowring, author of the hymn beginning, "In the Cross of Christ I glory," and of John Newton, who wrote the lines, "I once was lost but now am found, was blind but now I see," and enjoyed high spiritual communion while on the high seas as master of a slave ship. And I am still of that opinion after reading certain denials and affirmations with regard to Sir John in THE AMERICAN FRIEND of October 29.

My statement in my letter to Dr. Furbay that Bowring helped to force the opium traffic on India was indeed a factual error, since the so-called "opium wars" in which the English were engaged about the middle of the last century resulted in the forced opening of China to the opium of the British East India Company. But that geographical shift hardly seems to improve the situation in what one historian describes as "an exceedingly ugly affair." The first war was ended by a treaty in 1842, by which the English secured Hong Kong as a trade and naval station. The Encyclopedia Britannica states that Sir John was in 1854 made governor of this post, "invested with the supreme military and naval power"; and that "the irritation caused by his 'spirited' or high-handed policy led to the second war with China." Another English authority gives as the occasion of this war an effort to revise the treaty between England and China, the second item for revision being, "To effect the legislation of the opium trade." Bowring stated, "If any serious efforts are to be made to extend or improve our relations with China, ships of war are absolutely necessary."

Such ships were obtained, the need to "humble the pride" of the Chinese commissioner was fully met, and the negotiator of the treaty of 1858 "no longer saw any reason for hesitating to propose the legislation of the opium trade,"

and proceeded accordingly, with the desired result. While a governor "invested with supreme military and naval power" probably should not be classed as a "naval commander," the consequences and effects of his naval capacities and activities stand out as an expression of unsocial attitudes; and while I do not go so far as is reported of a friend of mine who rejects Bowring's hymn because of his record, (It is after all a beautiful chalice; can we not overflow it with our own adoration?) I yet submit that his character as "a religious man" is not the perfect pattern.

LINDLEY D. CLARK.

Sandy Spring, Md.

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FOUR LONG YEARS!

Editor, THE AMERICAN FRIEND:

Public Enemy Number One is still with us, running at large, preying upon humanity of all ages, and no prospect ahead but that he will continue to hold sway for the next four years, to say the least. And what will be the sum total, at the present rate, of lives lost, of the drink and crime bill, yes, and the bill for tobacco used in all forms? The drink bill is three billion dollars yearly or more, the crime bill is fifteen billions, and the tobacco bill: God knows. All this multiplied by four makes a sum so stupendous as not to be comprehended. The depression can never cease while such conditions exist, and they will exist so long as Christians are divided in sentiment and action. The responsibility is on the Church.

S. E. JORDAN.

Lynn, Indiana.

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PURPOSE ALSO IS TO KEEP WAR OUT OF THE WORLD

Editor, THE AMERICAN FRIEND:

I have just read Floyd W. Schmoe's letter in the November 12 issue of THE AMERICAN FRIEND, dealing with the determination of various peace organizations "to keep America out of War." I am sure Mr. Schmoe will be glad to hear that the Emergency Peace Campaign, which is a nation-wide, two-year drive, working through all the peace organizations of the National Peace Conference, has as its aim, "To keep the United States out of war and war out of the world."

The sponsors and directors of the Emergency Peace Campaign realize that it is impossible for a nation to live in a war-torn world and not be affected by the international crisis around it. They are also cognizant of the fact that the present situation in Europe and Asia is due more or less "directly to nationalism, racial and class animosities and superiority complexes," to quote Floyd Schmoe.

The Emergency Peace Campaign is striving to enlist the whole-hearted support of every group interested in and working for peace today—of civic, educational, and church leaders through its Bureau of Meetings and Speakers; the press through its information service and publicity; young people through its Youth Division and through the work camps sponsored by the American Friends Service Committee; labor through its Labor Division; religious leaders through a Department of Religion which includes work with Jewish and Negro groups as well as the Christian sects; and people in local rural communities through its Farm and Rural Department.

We agree that "Keeping America out of war is a job for those who handle the mechanism of government." Therefore, the Emergency Peace Campaign advocates a governmental program including effective neutrality legislation which should point the way to international peace to governments all over the world. I am deeply appreciative of Floyd Schmoe's concern that the American people, in their desire not to duplicate 1917-18, do not develop a spirit of isolationism. Therefore, I am sure he will welcome a nation-wide campaign which has as its primary object, "Keeping the United States out of war and war out of the world."

LOUISE A. STINETORF.

Philadelphia, Pa.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1937

By JAMES H. SNOWDEN
The Macmillan Co., \$1.35

The very fact that this number is the sixteenth annual volume, is of itself a sufficient testimony to the worth of this "so-much-in-so-few-pages" book.

A useful "Introduction" explains something of the history of the Uniform Lessons, tells of the "cycle" of Lessons and gives the general themes of Lessons, including 1941. Suggestions are given for using the book by the teacher. Though necessarily brief, these general suggestions are very good.

As to the Lesson comments, this volume has no competitor. Others write more extensively, some more briefly, but no other one has entered the field so well occupied by Dr. Snowden. Here, the busy teacher who desires to prepare carefully but who does not have the time to sort out from a great abundance of materials, will find just what is wanted.

This volume is of special help to the teacher of Adult and Young People's classes who desires assistance in organizing the Lesson for helpful presentation.

All users of this "Help" will rejoice that again they are privileged to procure what has become almost indispensable to them, "Snowden's Lessons."

APPRECIATION TO ALL IS EXPRESSED

Finding it physically impossible to make individual reply to the avalanche of messages received in token of her ninetieth birthday anniversary, on November 16, Sarah J. Swift asks us to say the grateful word for her. She is deeply appreciative of the greetings which poured in on her from twenty-four States, and wishes each and all to know and feel her joy in their expression of love and appreciation.

In connection with this notice, she gave the ultimatum, "Without one bit of eulogy." We are scrupulously hewing to that line, but are under no inhibition against allowing another to express sentiments which will find an echo in many hearts. Hence, the following:

SARAH J. SWIFT

Thy ripened age of ninety years,
Brings much to our attention.
A mingled life of joy and tears,
Events too numerous to mention.

Thy girlhood days were full of fun,
And rich with high ideals;
Although thy race is mostly run,
Thou still their power feels.

Then came thy lover days with one
Who long years shared thy heart.
Yet it seemed that life had just begun,
When he was called apart.

Unto thy gentle loving breast,
No child of thine was given;
But multitudes now call thee blest,
For whom thou'st gladly striven.

Thy benefactions all summed up
Would make a life size mountain;
Or if the form of water took,
They'd make a gushing fountain,

For largely thou did'st learn to give,
In home and foreign land;
And many institutions live,
Through thy bestowing hand.

Yes, Sarah Swift, thy dear left hand
Knew how to keep its place;
Not knowing of the gifts so grand
Thy right gave with such grace.

Among the gifts that crown thy brow,
Is thy spiritual discernment;
We humbly thank thee for it now,
Before thy life's adjournment.

And when thy time has come to go,
Thy journey won't be far—
So closely thou hast lived—we know—
To the Heavenly Gates ajar.

J. EDGAR WILLIAMS.

Detroit, Michigan.

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What About Our Divergences on Peace?

BY BERTRAM PICKARD

THE twelve preparatory memoranda submitted to the Jordans Conference by various groups and individuals, on the general question of "Quaker Pacifism as a Realisable Ideal," provide a most interesting and instructive cross-section of contemporary Quaker thought about peace and pacifism.

Some fundamental agreements are revealed. Over and over again, it is emphasized that Quaker pacifism is not a dogma but a life, an attitude of mind and spirit which flows naturally and intuitively from the central Quaker concept of the Light, or Seed, in the hearts of men. It is not suggested anywhere that Friends corporately or individually, should abandon the attempt to live in conformity with this concept, still less the concept itself.

There are, however, some definite and highly important divergencies revealed—divergencies which, in point of fact, for some time past have characterized discussion of peace and war not only by Friends but also by the Peace Movement.

These differences of emphasis may be summarised under the following three heads, though the categories are not mutually exclusive, and their respective attitudes are combined by individuals in many variations:—

(1) Absolute pacifism—i.e., personal, and often political, opposition not only to war, but to all forms of armed coercion (e.g., military sanctions);

(2) International pacifism—i.e., evolutionary political organisation of peace through a "collective system" of which the League is the nucleus;

(3) Revolutionary Socialist pacifism—i.e., belief in the incompatibility of Capitalism and peace, and in the necessity for the overthrow of Capitalism, by force if need be, as a necessary prelude to the organisation of peace.

During the past few years controversies amongst pacifists, within and without the Society of Friends, must have caused us all a good deal of anxiety and of mental and spiritual suffering.

Anyhow, when some of us in Geneva

This article comprises the substance of an address given last August at Jordans in England, at the opening session of the Seventh International Conference of Friends. Bertram Pickard is the Director of the Friends Center at Geneva.

read what Howard Collier had said, in his Swarthmore Lecture, about the creative possibilities for a Society that can frankly recognise stubborn and important differences in its midst without undue alarm, a sympathetic chord was struck in our own minds.

The reason for our immediate appreciation of the truth of what Howard Collier said is that, for two years and more, certain members of our Geneva Group have been studying the analytical psychology of Carl Jung of Zurich.

We have been drawn to Jung, with whom we have had some highly-valued personal association, because of his bold yet common sense explorations into those depths and heights where psychology, metaphysics and religion interpenetrate. The particular element of Jung's teaching which is relevant to the present question is his psychology of types described in his book bearing that title.

If one ventures to describe, in briefest outline, the main thesis of this large and difficult volume, it is only in the hope that others will be stimulated to read and digest for themselves.

As the result of a masterly and sweeping survey of human thought, as illustrated by classical thought, by the great Church controversies, by modern philosophy, by great literature and the infant science of psychology itself, Jung shows with impressive cogency of argument, supported by massive evidence, that there are two markedly different types of attitude, or approach, to reality. These two types are the extraverted and the introverted.

The extravert is a person whose interest goes out primarily and mainly to other persons and objects outside himself. He is attracted by and unafraid of

meeting persons and situations to which he has not been accustomed. He is drawn by outward objects, tends to set a high value upon them and to let outer reality govern his actions. He continually seeks new facts, new values and new experiences in the outer world. On the other hand, in dealing with the world of inner experience he is liable to be at a loss, and to shrink from acknowledging and trying to understand his own inner experience. He attaches more importance to what goes on in the outer world than to what goes on within himself. The extravert is likely to be a "good mixer."

The introvert, on the other hand, tends to be fearful of new situations, new acquaintances, new ways. He feels ill at ease in new situations and in large groups of people. He is apt to be shy and to endeavour to withdraw within himself, and to set up a defence around him to protect him from outer objects. He sees external objects and conditions, but he attaches chief importance to the effect they have upon himself. All perception is subjectively conditioned, that is to say, the world exists not only in itself, but also as it appears to the individual observer. Whereas the extravert is governed by what reaches him from the outer object, the introvert is governed by the reactions his impressions of the outer object awaken within him. The introvert is inclined to fear outer objects, but he will be at home in the world of his own inner experience and will attach great importance to his own inward life.

As Jung shows, the difference between introversion and extraversion is not merely one of temperament, or personal peculiarity. Nor is it necessarily marked by an interest in politics, in one case, and individual human souls, in the other. It is essentially a difference of psychic mechanism in apprehending reality; so profound, moreover, as to lead, in the case of markedly opposed types, to serious misunderstanding and hostility through a mutual tendency to devalue,

if not deny, the validity of the opposing attitude.

It must always be kept in mind that, whilst recognising the over-developed extraversion of our Western civilisation (the East has fallen into the opposite evil), generally speaking, apart from outstanding classic examples such as Plato (introvert) and Aristotle (extravert), Kant (introvert) and Darwin (extravert), it is by no means easy to label people—not even ourselves and our friends—as this type or that type. The combinations of the functions and attitudes in a single human psyche are normally so complex as to defy disentanglement except following expert observation and analysis.

Formerly, the writer had assumed that of the three elements in the Peace Movement (Absolute Pacifist, Evolutionary Internationalist and Revolutionist Socialist) there was less in common between Nos. 2 and 3 than between the other possible combinations. Apart from a common tendency to think that the absolute pacifist emphasis was often “unrealistic” and “sentimental,” there appeared to be a wide gulf in the two ideologies in question.

Without doubt this is so; but in considering, side by side, the Geneva Group's memorandum and that of the Anti-War Group (prepared by Joyce Wells and presented to the Conference), with their respective emphases upon the need for a collective international system, and the necessity of social revolution, a hitherto unnoted but very significant parallelism suddenly leapt into view, in the light of the Jungian psychology.

Both groups have concentrated their attention upon definite concrete facts and observable social and political data, the one in the field of international relations, the other in that of the class war.

Both have been driven by the apparent logic of events to conclude that there is no hope, people being what they manifestly are, of subduing the worst kinds of violence in the world except by coercion, exercised with discipline, for social ends.

Both marshal facts in such a way that the logic of the argument would seem to point irresistibly to the renunciation of absolute pacifism, temporarily at least, in favour of participation in the lesser evil of social coercion, for the overthrow of predatory violence.

Yet, curiously enough, the resistless logic is substantially resisted in both cases. “We must ourselves be pacifists,” Joyce Wells concludes; whilst, with one or two possible exceptions, the Geneva Group feels unable to participate in armed sanctions of any kind.

The question naturally arises, is this apparent running away from logic, sentimentalism, or mere Quaker traditionalism, or both?

The psychologist, William James, would probably have given an affirmative answer as regards sentimentality. In his book, “Pragmatism,” discussed at length by Jung in “Psychological Types,” James declares that there are two general types of people, the “tender” minded and the “tough” minded. Moreover, he says that these two types have a low opinion of each other, the “tough” calling the tender “softheads,” and the “tender” retorting with the charge of “brutality” and “calousness.”

James himself, though aware of the complementary nature of these two types, tends to equate the “tender” with “flimsy” thinking, whilst the “tough” are credited with “substantial” thought.

But, as Jung emphasises, in extraverted thinking, while the objects of thought are “substantial” the thinking is not necessarily so.

At the same time, Jung shows that each type has its weakness and its strength. Generally speaking, whilst extraverts establish the framework of civilisation, introverts are the creators of culture. But, whilst the former type tends to be too much governed by material things and to miss the wider vision, the latter tends to evade external reality and to select, or even distort, facts to fit inadequate abstract theories.

What conclusions are we to draw from all this? Certainly not that everybody is equally right, or wrong; or that manifest differences of outlook and interpre-

tations are not serious, and do not matter.

Experience shows that they are serious, and that they do matter. Indeed, they matter so much that we have to face the fact that there is no way of integrating them so that they altogether disappear, since they represent different approaches to life that have equal validity for different individuals who are inevitably differently specialised, though each is attended by the inherent errors of its emphasis.

In this connection, it is easy to see the peculiarly valuable role the Society of Friends might play. Friends have often been called “practical mystics,” just because the method of seeking corporate guidance by a group that includes people of both the attitudes (extraverted and introverted), has naturally tended towards psychic equilibrium. The traditional avoidance of states of mystic exaltation at the one end, and of “creaturely activity” at the other, is proof of it.

Probably it is certain introverted and “feeling” elements in psychic make-up, fostered by the corporate traditional life of the Society, that account for the refusal, on the part of the Geneva and Anti-War Groups, to carry their predominantly extraverted “thinking” to its strictly logical conclusion.

Moreover, individuals must necessarily be true to their own characteristic approach to reality, since to act by the principles, or practices, of others is to forfeit the fundamental integrity of personality.

That is why, in addition to valuing corporate guidance, the Quaker emphasis upon personal concern and guidance is so sound, with the accompanying refusal to impose authoritarian standards whether of ideas (creeds), or conduct (moral code).

It was always the curse of authoritarian religion (e.g., the Inquisition) that it tried to force all individuals into a common mould. To-day, the same sin against human personality and the Holy Ghost is being committed on every hand, in the name of political dogma and totalitarian ethics.

In these days of “fronts” and the passion to eliminate opposition through the “liquidation” of opponents, the Society of Friends has a clear call, in line with its tradition, to stand for tolerance. In so far, moreover, as we are able to appreciate the significance and value of difference within our own Group, and consciously to promote the wholeness of personality that flows from frank self-knowledge and personal integrity, we shall be the better equipped to make a living contribution towards the realisation of that released life, personal and social, of which creative peace would be a natural by-product.

VOICING A PRAYER FOR PERFECT HATRED

In H. W. Nevinson's “Running Accompaniments” there is an essay on “The Holy Spirit,” which the London *Friend* considers a corrective of a too easy tolerance. Nevinson writes:

A prayer for perfect hatred may seem a strange petition to the Holy Spirit. Yet, after all, one should always, I suppose, pray for the power most opposite to one's natural weakness, and my natural weakness is tolerance, politeness, moderation, a judicial benevolence or sympathetic understanding toward the atrocious enemy. I can even understand Hitler and feel a stupid tolerance of Mussolini. So I can only repeat the prayer in terrified apprehension lest the torpor of old age and comfort take from me any single one of the Holy Spirit's gifts: lest it might be said of me, as many years ago I said of a certain rising politician:

Peace, mercy, justice, resolution brave,
Love for mankind and freedom—all are gone,
And now his soul lies mouldering in the grave
And his body goes marching on.

More Than Conquerors

BY LEONARD S. KENWORTHY

ON exhibition in Egyptian Hall in Wanamaker's store in Philadelphia is a painting which depicts the triumphal march of the great military heroes of history. Through two long lines of ghastly corpses these conquerors ride relentlessly forward, led by Julius Cæsar. Following him closely is Napoleon, with Sesostris and Alexander on either side and Tamerlane and Charlemagne bringing up the rear. The picture is appropriately called "The Conquerors," for its subjects swept all before them in their mad campaigns for power.

The story of one campaign typifies their careers. In 1812 the Czar of Russia, irritated by the closing of Russian ports, offended by the annexation of North Germany by France, and alarmed by the possibility of losing part of his own territory, defied the leadership of Napoleon Bonaparte. The French General did not tolerate such insubordination, even from the Czar of Russia. He immediately summoned his troops and marched towards the East, slaughtering thousands and garnering victories on the way.

He reached Moscow late in the fall. There he and his already diminished army made their headquarters for five weeks of a severe Russian winter. During that time thousands of his soldiers died of hunger and cold, thousands more were killed by the Russians who hung about the French camp, and other thousands deserted in the hope of reaching home before death overtook them. Of his original army of 500,000, only 100,000 returned to France. Half of the men had died, most of the remainder had been taken prisoners, some had deserted. Such figures are staggering, but they could be duplicated many times in the annals of history.

Napoleon's massacres, Cæsar's slaughters, and Alexander's killings are small, however, compared to the loss of life in the World War. On reliable data it has been estimated that ten million were killed in battle, thirty million others lost their lives directly or indirectly, five million women were made widows and nine million children left orphans, by that cataclysm.

Such figures make the military leaders of the past mere Lilliputians compared to the Frankenstein monsters of today. There is probably no phrase yet coined which could describe the military leaders of the future. With the concocting of a gas three drops of which will cause a man's death when applied to any part of the skin, and the manufacture of airplanes which can attain a speed of 250

miles while carrying 2000 pounds of bombs, one shudders to picture the destruction in any future war.

And what lasting results have been obtained by such wars? Precious few. Most of these campaigns are admirably summarized by the immortal words of Cæsar—"Veni, Vidi, Vici—I came, I saw, I conquered." Such conquests have ended there.

True, Cæsar changed the calendar, employed men on public works, and started colonies for the landless. Alexander the Great carried Greek culture to the East. Napoleon centralized education, established the Bank of France and codified French law. But these achievements are largely overlooked in the general eagerness to stress the military exploits of these world conquerors.

There are those more white aspects of their careers, but just as a composition of music has a main theme distinguishable throughout the piece, so their careers had a main theme—and in every case it was conquest. The maps of their empires should be outlined by swords and spears, and the lands they controlled colored red for the blood of those they killed.

There have been men in the past and today there are an increasing number, who do not consider these generals the genuine heroes of the world. Voltaire, the French philosopher, once said, "With me, as you know, the great men come first, and the military heroes last." Enlarging upon that thought, he added, "I call those men great who have distinguished themselves in useful or constructive pursuits; the others, who ravage and subdue provinces, are merely heroes."

Voltaire was more generous in that statement than many of us could be for there are those of us who think a more appropriate name for them would be "Butchers of Mankind."

Five characteristics distinguish each

of them: first, the lust for power which was never slaked so long as there were new worlds to conquer; second, a personal vanity which could never be satisfied until they were rulers of the entire known world; third, an utter disregard for the value of human life, which made them insensitive to the slaughter of men on a wholesale scale; fourth, a similar disregard for the destruction of property; and fifth, a blindness to the seeds of hatred, bitterness and fear which they scattered broadcast to the four corners of the earth. It was they who sowed in the wind; it was their successors who reaped the whirlwind.

Such is the story told by the painting, "The Conquerors."

In contrast with it is another picture, not so great from an artistic point of view but representing a far nobler idea. Against a background of the rising sun surrounded by a symbolic representation of peace portrayed by the wings of a dove, are the pictures of eleven men and women with the caption, "They Shall Serve Mankind Forever."

Standing on the extreme left is Welch, to whom all scientists are indebted, but to whom Americans are under a special obligation for his systematic development of scientific medicine and its teaching in this country.

Next to him sits Florence Nightingale, often referred to as the Angel of the Crimea. Laying aside a social career as a society girl in London, she organized her own corps of thirty-seven trained assistants, procured hospital supplies and set out for the Crimea. It was a daring adventure. Women were expected to stay at home even in peace times, let alone in periods of war and at distances thousands of miles away. Such a scheme was unheard of. But she persisted. On arriving at the battle front, she and her assistants plunged into their work of ministering medically to the soldiers. Their work prevented the death of thousands of British soldiers and later served as the inspiration for the founding of the Red Cross.

Next to her stand Long and Morton, the discoverer of ether, and the surgeon who was most responsible for its widespread use by physicians in order to relieve the suffering of patients undergoing operations.

Then comes Lord Lister, the English Quaker, whose name has been debased by its commercial use but whose work in developing the antiseptic technique revolutionized surgery.

At his right stands Koch, who first isolated the germ of tuberculosis, prov-

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ing that bacteria did cause disease, a fact upon which the modern study of bacteriology is based.

And then Pasteur—who has saved more lives through his discoveries in the laboratory than Napoleon lost in his exploits on the battle field. His researches in the field of fermentation aided the wine merchants of France; his work in treating hydrophobia has saved 88 per cent of the cases affected by that dread disease. His greatest contribution to mankind, however, was his proof that by heating milk to a temperature of 165 degrees, it is thereby made safe from dreaded bacteria. It is no wonder that the process was called pasteurization and that he has been hailed as "the most

perfect man in the realm of science."

Grouped on the right hand side of the picture are Ehrlich, Semmelweis, Jenner and Bernard: the first, the creator of the science of immunity and the leader of research in eradicating social diseases; the second, a man who dealt successfully with the prevention of child-bed fever; the third, a doctor to whom we are indebted for removing the scourge of smallpox by developing a vaccine for it; and the fourth, an expert in the techniques of experiments and their interpretation.

These are only a few of the men and women who have given their lives in the interest of science and for humanity. Their number is legion. Together they

have led mankind in the eternal search for life and health. They are the immortals of medicine.

Their primary consideration in every case has been their contribution to science, and through it, the betterment of the world. Their chief concern has not been in slaughtering men but in saving them, not in destroying life, but in preserving it. They are all examples of the ancient injunction that he that shall lose his life shall find it. Fame came to them not through searching for it, but by devoting themselves enthusiastically to a worth while enterprise.

These are more than conquerors—they are servants of mankind.

Pocono Manor, Pa.

Admiral Byrd and World Peace

BY WALLACE VAN JACKSON

THE announcement by Rear Admiral Richard E. Byrd, U. S. N., retired, that "he will devote the rest of his life to the work of furthering peace and understanding among the peoples and nations of the world" takes on special significance in light of our recent Armistice Day celebrations.

It is heartening to know that a great explorer and scientist has come to the conclusion that war is not only a menace to civilization but a direct waste and dissipation of the best energies of man. It is a sign of hope that a Navy man has come to the realization that "the well-being of a nation depends upon the well-being of its neighbor nations, and fair and friendly trade relations with those nations."

Admiral Byrd states that the immediate reason for his momentous decision was his experience at Advance Base in the Antarctic. However, he writes that plans for his move had been in his mind for a long time. It is these plans that we are concerned with in this short article. How are we to expect world peace to come out of the present prejudice and narrowness which are shown by nations and individuals?

Admiral Byrd makes two important statements in a paragraph copied from the page of the diary he quoted at the dinner in the Waldorf-Astoria Hotel. He wrote: "Fear, antagonism and reprisals seem to be the rule among nations which, in their conduct toward each other, are I believe, 20,000 years behind the individual civilized citizen in his conduct towards his neighbor. In fact, international relations are often highly primitive."

If we use these statements as the basis of consideration for plans of peace, certain things become obvious. The fear,

These comments were prepared after the writer had read the leading article, "An Admiral's Dedication," which appeared in THE AMERICAN FRIEND for November 12. Wallace Van Jackson is Librarian of Virginia Union University, Richmond, Virginia. The comments have been somewhat abridged for publication—particularly that part of them which lists worldwide manifestations of racial antagonism.

antagonism and reprisals which Mr. Byrd says are common among nations are also common among racial groups within nations. The hatred and prejudice which were the common property of many European races before the war are just as strongly rooted now, and the United States is a replica of the prejudices and racial antagonisms of the world. Most every community of any size is familiar with the ostracism and snobbery of the Anglo-Saxon when thrown in contact with the Greeks or Italians or Czechs or other Central Europeans. Our attitude toward the Oriental is notorious.

These racial antagonisms, fears and prejudices are not the only obstacles to peace residing in groups of citizens. Within nations group reprisals are especially potent forces in keeping up the spirit of and desire for fight. Labor wars help whet our appetites for wars of aggression or suppression. The fear that the conservative has of the ideas and opinions of the radical forms one step to an internal war which may lead to an international imbroglio. We have no guarantee that Spain will not furnish us an example of this.

Finally, religious antagonisms and prejudices can involve a whole country

in an internecine war which will beckon to other countries to intervene.

These observations lead us to believe that the fear, antagonism and reprisals which Admiral Byrd thinks are the rule among nations in their conduct toward each other are just as much the rule with the individual civilized citizen in his conduct toward his neighbor. A consideration of these facts seems to indicate that nations are not 20,000 years behind the individual but that nations act as individuals act. If international relations are highly primitive they are so because individual relations are highly primitive.

If we are to have peace by improving international relations we must improve the relationships which exist within nations. We cannot expect to build up political toleration unless we have racial, class, and religious toleration. In fine, Americans cannot understand or tolerate the national policy of Japan as long as they fear the Japanese here or in Asia or are prejudiced against them. This same thing is true of our attitude toward other national groups.

How, for instance, can people in the United States be against imperialism and aggression in Africa when they lynch and jimcrow Negroes here at home, and deprive them of their citizenship. When a people has become inured to suffering and death it is hard to expect it to show much concern when more suffering and death are brought to light. If Americans become used to the tactics of warfare in dealing with labor disturbances, it is hard to see how sentiments of peace can be built up strong enough to keep them out of war.

Our attitudes toward racial groups, social classes and religious sects are not formed overnight. To many matured persons these attitudes have become such an

integral part of their consciousness that it is almost impossible to uproot them. The best we can hope for from them is a certain amount of tolerance or open-mindedness.

Our efforts for world peace must be expended toward the end of conditioning the youth of the world. They must learn early in life that tolerance for persons of different races and social classes is one of the major requisites of culture. We must remove fear, antagonism and

reprisals by robbing youth of examples of their use in our national and international life.

Hence the call for peace comes to us who are concerned. We must help to establish peace in the world by beginning to lay the basis for peace in our national life. This we can do only through sowing the seed of peace in our several communities. We in America, white or black, can begin to build the structure of world

peace now by wiping racial prejudices and fears, class antagonisms and religious intolerance from our daily lives. If we do this, Admiral Byrd and the millions who are like-minded with him justly "have faith that individuals of the human race do not of their own free natural will choose the road that is leading to anarchy, for they want freedom, and this common desire should be a bond of union among human beings."

Peace Strategy of the Society of Friends

BY HOWARD H. BRINTON

IT IS an educational commonplace today that we learn best by doing. To convince a man of the truth of an idea or theory is not enough. No one really and fully adopts an idea until it is built into the structure of mind and body through repeated action upon it. A doctrine merely thought out will seldom stand against thoughts of a contrary character. Still less will a doctrine merely thought out be able to hold against the onslaught of great and moving events.

The peace doctrine of the Society of Friends must be more than a doctrine, if it is to stand against mass hysteria which accompanies the outbreak of a war. Experience has often shown that those who have only a doctrinaire attitude toward peace are quickly swept into the great currents of war.

In promoting the cause of peace there are at least two lines of resultful procedure. There is first the familiar method of peace propaganda either through the spoken word or the dissemination of written words. The methods of the orator and of the writer are useful in creating a public opinion to influence legislation. They do not go far enough to effect a deep and lasting condition. They furnish ideas, but these ideas may not be built into the structure of the heart and soul through action. Persons swept in one direction by propaganda methods can usually be as quickly swept in the opposite direction by similar tactics. For every reason on one side there is a contrary reason on the other. When a crisis comes and emotions are aroused and the winds of war sweep mightily through the land, these persons are carried off their feet.

I do not maintain that verbal educational methods are useless. I am convinced that they alone do not go deep enough to create a way of life out of which effectual pacifism arises; a way of life which can stand the test of a crisis, whether of war or of some other conflict. A pacifist who applies his doctrines only toward international war

may be belligerent in his attitude toward his fellows. A militarist who believes that international war is inevitable or sometimes an unfortunate necessity may be pacifist in personal relations.

The second line of procedure in our peace strategy is to form and develop groups of persons to whom peace is a way of life made possible by the fact that the group itself is integrated by a peaceful way of life. Within such a group peace habits can be built into the structure of personality. An island of peace made up of individuals living peace cannot easily be washed out by currents of war. To such individuals, peace is not a negative attitude. Peace arises out of love and unity, drawing the individuals into a living whole in some such way as that in which the soul unites the various parts of the body.

Militarists never trust propaganda to make good soldiers. Soldiers are drilled in methods of fighting until these methods can be put into action almost automatically. In a crisis the soldier may be afraid, but he meets the emergency because he has formed habits which do not permit him to do otherwise. No one would desire the soldiers of peace to act as automatically as do soldiers in war. Nevertheless, it is true that peace, like war, is taught not only by thinking but also by doing.

Peace societies and organizations are not likely to be structures in which peace becomes a way of life because they do not touch life at enough points. They may, however, produce an initial conviction from which peace will eventually become a way of life. It is only in the religious organization that the whole of life, including its deepest levels, becomes conditioned by a single ideal. The Quaker unit, called a Monthly Meeting, contains elements of the kind of community in which peace is lived. Like all human institutions, it frequently falls short of this goal. If functioning properly, all the activities of a Monthly Meeting are carried on through a pacifist technique which builds peace into the character of

the members. The results achieved by the meeting for worship or the business meeting are not secured through the domination either of an individual or a majority, but through the adjustment of each individual member to the others in the spirit of that peace which comes from above. Without love and unity a Quaker meeting can not accomplish its purpose. Quaker pacifism is not merely a theory regarding international relationship. It is a way of life arising out of certain experiences. God is discovered as the Spirit of Love and Unity, who never enters this world as one force among other forces. Peace, so discovered, exists at the core of being and can never be disturbed by conflicts outside that eternal center.

A recent and significant development in the art of teaching peace by acting peace is the "work camp," where a group of young people devote a given time, often a summer holiday, to helping by means of manual labor those who need help. Such a group becomes a regiment in the peace army. It becomes especially significant if it learns to worship as well as work. The present war in Spain emphasizes the impression that the most bitter struggles are class wars. Work camps may effectively produce for the individuals in them and represented by them a better understanding between classes. The Quaker Monthly Meeting, however, is an even more effectual unit than the work camp. It lasts longer and is based on a larger area of life.

In allocating time and money to the cause of peace, Friends should consider both the need for the educational process of propaganda, a method designed to facilitate immediate action, and the need for the slower and deeper method of building up enduring and ever fruitful areas of Peace within the chaotic field of conflict. Only so can we achieve that which will remain though buffeted by storms of war. The foundation must be laid deep in reality by men who have learned to make peace not a part but the whole of life.

Waging the Endless War

BY NICHOLAS MURRAY BUTLER

TO some future Thucydides or Tacitus or Gibbon or Henri Martin or von Ranke, will fall the difficult and hazardous task of interpreting the happenings among the civilized peoples on this earth since the close, about 1890, of what we call the Victorian Era. This period will hardly escape being described as in many ways the most significant and the most revolutionary in modern history, for the most important of revolutions are those in the field of ideas and of human emotion. The Thirteenth was certainly the greatest of centuries, and the first half of the Twentieth Century seems likely to take rank as witnessing more important changes in human thought and human feeling than any like period for six hundred years.

The historian who will chronicle the happenings of our time will surely be impressed by their amazing contradictions. Judaism is one of the oldest religions and Christianity has for some nineteen centuries been preached and taught, and in some part practiced, throughout the western world. These religions impress upon men high standards of morals, personal and civic, as well as truthfulness, human kindness and courage to do the right. Formal and systematic instruction in the school and by the Church has many centuries of organized effort to look back upon and has in all modern states now become well-nigh universal, reaching children and youth of every type and group from the cradle to the full period of adolescence. Like the great religions themselves, this instruction uniformly insists upon those habits, those characteristics of thought and conduct and those standards and modes of behaviour which are in fullest harmony with the moral teaching of the religions and which, if fully grasped and practiced, would make this a happy, a contented and a prosperous world.

But the world of today upon which we look is just the opposite. It is not happy. It is not contented. It is not prosperous. Everywhere there is to be seen a gap so wide as to make quite impossible any bridge of explanation between the professions and the practices either of individual human beings or of organized society. At no time since history began have professions of peace been so constant, so universal, so emphatic and so emotional. Nevertheless, this world, which calls itself civilized, is only just now emerging from the greatest of all wars which shook and weakened its very foundations, and at the same time it is thinking of war, talking

of war, spending for war and preparing for war in a fashion and on a scale which would be quite incredible were it not so obvious. Furthermore, crime multiplies year by year and almost day by day. It is more common and more brutal among those people who consider themselves highly civilized than among those whom we complacently class as barbarous. Law, as Justice Oliver Wendall Holmes pointed out some years ago, has little if any effect in curbing crime. "What have we," said Justice Holmes, "better than a blind guess to show that the criminal law in its present form does more good than harm? . . . Does punishment deter?" Murder has been against the law at least since Moses came down from Mount Sinai, and murderers have been punished by beheading, by hanging or by electrocution. Yet there were more murders in the United States last year than among any other people at any time in recorded history.

What has become of the influence of the Church and of the school, to say nothing of the influence of that other and chief educational instrumentality, the family? Are all these institutions useless and of no avail? If not, why are not the fortunate results expected from the exercise of their teaching and influence more in evidence among us? Instead of a people leading upright, kindly and conscientiously ordered lives, we have on every side a mad passion for personal gain at whatever cost, an eager desire to get something for nothing and a willingness to commit the most appalling and inhuman crimes in order to satisfy some quickly-passing emotion or to gain some much desired personal end.

Day after day we read the record of these literally astounding happenings. A daughter murders her mother, a mother murders her daughter, a husband murders his wife or a casual passer-by takes the life of the first woman whose person or possessions attract his fancy. Men in high and responsible position have no hesitation in planning the quiet and, when possible, the legalized robbery of those who trust them. Where in all this, one must repeat, is the influence of the Church, of the school and of the family to be seen? Not long ago it was reported to us that a bacteriologist employed by the Detroit Board of Health had just been dismissed for failure to report a request made of him by a secret society a year earlier that he provide it with typhoid germs to be inserted in the milk sold to Jews. What Church or school or family taught anyone that? Quite recently at Owensboro,

Kentucky, where an unhappy Negro was to be hung for murder, the town apparently gave itself over to a boisterous, a disorderly and a shameful celebration lasting the whole night long, and then attended the execution with manifestations of even greater pleasure than would have been the case at the most popular and stirring of dramas or of cinemas. What Church or school or family taught them that? A woman is no longer safe, whether in a hotel of established reputation, as recently proved by the Clevenger case at Asheville, or even in her own home in a great city, as was shown by the Titterton murder a few months ago here in New York. In Ohio just now a youth aged twenty killed his father by the unusual and rather awkward method of kicking his throat. Who taught him that? On nearby Long Island a child of fourteen armed with a revolver, shoots and kills another child of eight. Where did he learn that? Within a month a Chicago youth, registered at an excellent high school and a regular attendant at church and Sunday School in his neighborhood, seized a hammer and killed a sixty-five-year-old woman who had befriended him, in order to get possession of her very modest amount of jewelry. Was it high school or Sunday School which taught him that? In Seattle some six hundred and fifty working people who are under contract to carry on their daily employment and who are anxious to do so, are kept in idleness for days by the disorderly and lawless force of a group of disturbers of the peace of whom the city, the county and the state authorities are in such terror that nothing whatever is done by any one of these to restore and to preserve order or to protect the right of the individual citizen to go about his daily job in orderly fashion. What Church or school or family taught such things as these?

Is it not the plain fact that the war which has so long been prosecuted by the Church, the school and the family upon evil, upon immorality, upon crime and upon every form of selfish disorder has thus far failed to win a victory that has any real meaning in the case of hosts of our fellow men? The answer must, unhappily, be Yes. Is it not also plain that the environment, in its grosser aspects, working through all the modern organs of publicity, has largely displaced the Church, the school and the family as a controlling educational influence?

For our comfort it may be borne in mind that these many literally shocking happenings, whether personal or group,

are after all, the work of but a small minority of the world's population. Yet such is their dramatic character, their emotional appeal and their human interest that they are recorded and exploited everywhere as if they were characteristic of the entire human race. What this means is that if we face the facts as they really are rather than as they so often appear, we find much more ground for encouragement and satisfaction than if we permit ourselves to dwell unduly on the untoward, the immoral and the criminal happenings which are pressed upon our attention day by day. The Church, the school and the family have done and are doing a magnificent and in no small measure a successful work. But they have very, very much still to do. The war for righteousness, for justice and for moral standards of thought and feeling which they are carrying on is an endless war. Only when human

perfection shall have been attained can that war come to its end. Just now there is more need than ever before that these three fundamental educational instrumentalities shall work together in close understanding, in genuine co-operation and toward a common end. If any one of them fails, the work of the other two is weakened and may in many cases easily be destroyed. Their influence is, of course, directly upon the individual, but the happiness and the satisfaction of the social order can in turn only be measured by the work of those very individuals in their common life.

The two most precious things in this world are liberty and justice. Neither can exist apart from the other. Both must be taught and both must be learned. This means instruction, guidance and discipline. Respect for law depends upon man's ability and willing-

ness to change the law to meet his changing needs.

Those individuals and that social order which do not grasp the significance of these fundamental facts and uphold them are not walking on the path of progress. They are headed for destruction. The successful and the continuing state will be one composed of those individual citizens who, in Ruskin's phrase, have "the firmness to govern and the grace to obey." To reject eternal peace as an absurdity and as something foreign to the creed or to the temperament of any people, is to proclaim oneself a barbarian and an enemy of all mankind. Physical force, terrorism, despotism, cannot accomplish the high ends at which civilization aims. Intelligence, sound moral standards and the spirit of service can do so, always have done so and will continue to do so. It is for these that the endless war is to be untiringly waged.

The Insidious Germ

BY ALFRED FORTINO

I WAS a blasé spectator in a blasé audience not so long ago, enjoying the film, "The Story of Louis Pasteur." I recall one scene wherein Pasteur's theory for the cause of anthrax was to be put to a public test. Twenty-five vaccinated sheep and twenty-five unvaccinated sheep were to be inoculated with the blood of a diseased animal.

Pasteur casually suggested to Dr. Rosignol, who was to perform the inoculation, that such a laborious procedure was really unnecessary. To feed the sheep, the germ would be quite sufficient.

"Who said anything about germs?" the doctor snapped back.

"Then what do you think causes anthrax?" Pasteur questioned.

"It has nothing to do with outside influence," Dr. Rosignol answered. "It is generated within the body. It comes into being of its own accord."

A snicker ran through that blasé audience. How ignorant people must have been in those days!

Tonight I want to discuss another ignorance, an ignorance on the part of all of us concerning the cause of war. Has it ever occurred to you that perhaps the procedure which discovered the cause of physical disease may also serve to uncover the cause of the social disease, war? Is it not possible that there are germs for this disease also?

Pasteur found the cause for disease because he had the intelligence to doubt the existing beliefs, the courage to question the medical ideas of his day, the scientific turn of mind to investigate and experiment. I say to you that the reason

This is the winning oration in the National Oratorical Contest of the Intercollegiate Peace Association for 1936. Alfred Fortino, of Alma College in Michigan, is thus awarded the first prize, given by Mary B. and Helen H. Seabury. The contest is directed by Howard C. Morgan, of Earlham College, Executive Secretary of the Intercollegiate Peace Association.

why war ravages mankind today as disease did seventy-five years ago, is the fact that, although we have taken Pasteur's attitude towards physical disease, we are still Dr. Rosignols when it comes to social disease. For tonight, at least, let us try to be Pasteurs and see what we shall see.

We must realize that the problem of war and peace is an eternal problem with many more complications than we can discuss tonight. As any physical disease does not necessarily have any one cause, so war may have numerous causes. Yet if we were to extend this brief speech into an exhaustive research, we would arrive at the same conclusion that we reach when we treat only one phase of the problem as we must do tonight. That conclusion is, that war is not an inevitable part of society, that it does not come into being of its own accord but, on the contrary, that there are germs which breed war; that to end war we must destroy those germs.

Twenty years ago we, like the primitive physicians that we were, bled a disease-stricken world nearly to death hoping that we would end the malady forever. Today the world is again des-

perately ill. Europe is an armed camp. Italy, Germany, and France are prepared for war. Why, we ask. And the wise men answer: "Because Italy is poor and thinks she should be rich. Because Germany wants 'Equality.' Because France must have 'Security.'"

Now, let us question and investigate as Pasteur would have done. Do the Italian people want war to gain riches for their country? No people want war for the mere promise of riches. This is what we learn upon investigation: Mussolini could never have organized the Fascist party and brought about the *coup d'état* as he did without financial support. He got that financial support from three industrial groups and the large land owners. In return for that support, the industrials want coal and oil. The land owners want to retain their hold on the land. The latter Mussolini has satisfied. One-half of one per cent of all the land owners in Italy own thirty-five per cent of the land. They own 17,500,000 estates which range from 250 to 1,250 acres in size. On the other hand, 900,000 farms are of one and one-fourth acres or less in size; 600,000 farms are between one and one-fourth and two and one-fourth acres. This fact, alone, is enough to keep Italy in poverty forever. For Italy is an agricultural and not an industrial nation. The dictator, however, has yet to satisfy the industrialists and thus his cry for colonies which he says he will get at the cost of war if necessary.

But why go to war, we ask. Why not buy the coal and oil? Because industrialists must have cheap coal and oil. What

is more, Mussolini says, you promised us colonies in 1915, only to forget us in 1919 at Versailles. Ay, there is the rub! Upon the injustice of the treaty of Versailles, Mussolini justifies his war in Africa, his aggressive foreign policy, his huge army. Destroy the treaty of Versailles and you destroy the germ that breeds war in Italy today. But wait, this is only one phase of a much greater problem.

There is Germany, and in Germany there rings the voice of Adolph Hitler, who cries: "Equality for the Germans." What does he mean? Perhaps, we can find a meaning by investigating. During the campaign for the elections of 1932 Fritz Thyssen, the iron master of Ruhr and one of the fifteen richest men in the world, gave the Nazi party 3,000,000 marks within a few days. Naturally, he wants something in return. He already has far more coal than he can use. Since the signing of the treaty of Versailles, however, he has lacked iron ore with which to run his steel mills at full capacity. If he had the ore he could employ thousands of Germans who are now idle. But the treaty of Versailles says "No." Again, we find this infamous treaty breeding the discontent that leads to war. Why not destroy it, then? Because France won't permit it.

Why won't France permit the destruction of the treaty of Versailles? Because France must have "security." Security from whom? From Germany. Why from Germany? Because we conquered her in 1918 and now she cannot bear to watch us enjoy the spoils of war. But why did you take so much from her in 1918 that you must fear her now? Because France must have "security"! Thus the vicious circle is completed—from security to security.

Today, for the first time, we know something about the massive fortifications on the French side of the Franco-German border. We know that at a cost of billions of francs the French government has constructed lines of small concrete batteries spaced one-half mile apart for two hundred miles along the frontier, in places the lines going back for twenty miles. We know that massive forts plunge into the earth six stories, filled with men, with munitions and food, connected by an underground railroad.

Can it be that there is a shoemaker in Paris who hates a grocer in Berlin so that he demands such protection? Can it be that there are a thousand people in all of France who fear a thousand people in Germany so much as that? The very idea is ridiculous. Yet, for those fortifications and the rest of the so-called national defense every man, woman, and child in France carries a permanent indebtedness of 7,000 francs.

In the meantime, the people want to know what has happened to the money

that they have paid in taxes. They are told that it has been spent for their security. At the same time, ironically enough, the legless veterans of the World War camp their rumped bodies in the streets of Paris blocking traffic for hours, demanding a real kind of security, food and shelter.

It is not for the security of the French people that those forts were built on the German border. Rather, it was for an abstract, a mythical security for France which has served as a pretext to pour concrete into the ground and to reap therefrom a harvest in gold for the few who are privileged to build. The treaty of Versailles must never be molested for it causes the demand for security which, in its turn, forms the foundation of a colossal conspiracy between politicians and industrialists to get easy access to the public treasury. Destroy the treaty of Versailles and you destroy a fraud that is slowly driving French people to war.

We have found, then, the germ that is fomenting war in Europe. All that we have to do is to destroy it. When we view it in the light of truth, when we look at it with a microscope we must conclude that the treaty of Versailles is unfair to Italy, unfair to Germany, unfair to the French people. To attempt to immunize Europe from war without first destroying this germ would be as ridiculous as it is to attempt to immunize man from smallpox without vaccination.

It is not my purpose to propose a plan by which to end all wars. I am only concerned with a state of mind. If only we could prevent people from being modern Dr. Rosignols; if only we could make people doubt, question, examine, investigate every time that a public question is put to them, our problem would be solved. If only people would think! But it will

THE SOLDIER'S PRAYER

Oh God, why can't this world have peace;

Why can't this war of murder cease;

Why must I strive to kill

Another's enemy? I get no thrill

In watching all this living hell

And knowing, at my bullet, one more fell.

Is there no truce

Between these shams of farce and ruse?

When you made earth

And gave to it our birth,

You didn't mean for us to fight.

You only gave to us the right

Of living in this world as one

Until you make our setting sun.

Oh God, why can't this blood-waste cease;

And in its place, perpetual Peace?

JOAN TUREMAN, 11th Grade.

The Barstow School
Kansas City, Mo.

be a long time before John Public begins to think.

So, tonight, I make my plea to my fellow students. If we take nothing from our class rooms into the world, let us at least, take with us an intellectual honesty and a scientific turn of mind that will not permit us to treat public questions with the same indifference, the same ignorance with which our parents have treated them. Let us resolve, here and now, that for us it shall be equally ridiculous to say that war comes into being of its own accord, as it is to say that disease comes into being of its own accord. Let us realize that peace shall reign eternally only when we have educated the mind and conscience of man to that level where his social consciousness is equal to his self-consciousness; where he is willing to employ the same scrutiny in dealing with public questions as he employs when he deals with personal question.

HOW TO PUT PEACE INTO CHRISTMAS

As a part of its significant program of popular education in international affairs, the Foreign Policy Association has secured the cooperation of Dr. Harry Emerson Fosdick in emphasizing the importance of realistic peace education through a Christmas message. A beautiful, cellophane-wrapped package, containing three "Headline Books," carries a decorative Christmas card with the following message from Dr. Fosdick:

"Christmas turns our hearts toward desires for peace, but the events of the realistic world seem none-the-less to be heading in toward war. If we are genuinely to keep Christmas, we must love peace not only with all our hearts but with all our minds. That involves much more than hating war; it involves an earnest effort to understand the causes of war and the indispensable conditions of securing peace.

"This package bears more than general Christmas good cheer; it presents typical specific messages of the now famous "Headline Books" concerning the conditions and the possibilities of peace. I commend these messages to all who will read in the hope that this Christmas season we may more intelligently set our steps on the highway to a decent and fraternal world."

Each of the three books selected adds meaning to the Christmas message. "War Drums and Peace Plans" analyzes the apparent failure of the present plans for peace. "Dictatorship" interprets the forces that breed Fascism and Communism and asks the question: "Can we preserve democracy in this country?" "Clash in the Pacific" faces the problem of rivalries in the Far East and the situation which may involve the United States in a conflict with Japan.

The package may be obtained from the Foreign Policy Association, 8 West 40th Street, New York, N. Y., for \$1.00 postpaid.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



SWARTHMORE MONOGRAPHS ON QUAKER HISTORY

**WILLIAM PENN AND THE DUTCH QUAKER
MIGRATION TO PENNSYLVANIA.** By
William I. Hull, Swarthmore College
Monographs on Quaker History, Num-
ber 2. (pp. 445)

**EIGHT FIRST BIOGRAPHIES OF WILLIAM
PENN.** By William I. Hull, Swarth-
more College Monographs on Quaker
History, Number 3. (pp. 136)

With the appearance of his "Willem Sewel of Amsterdam," in 1934, William I. Hull brilliantly began the series of ten monographs which he plans to write on various phases of Dutch Quakerism, data for which he has been gathering for some thirty years. That initial volume has now been augmented by two succeeding books: "William Penn and the Dutch Quaker Migration to Pennsylvania," and "Eight First Biographies of William Penn." Like their predecessor, each of these is a well written, carefully documented work on historical matter with which most Friends are unfamiliar but which is here set forth and interpreted in an interesting and informative manner.

The original purpose of "William Penn and the Dutch Quaker Migration to Pennsylvania," the author tells us in his preface, was to give the European half of the story of Penn's relations with the Dutch Quaker emigrants to Pennsylvania. But the predominance of such settlers in the beginnings of Germantown made it desirable to follow them across the ocean and to indicate the important part which they played in the affairs of the colony with which they had associated themselves.

As published, the monograph deals, first, with Penn's three journeys to Holland and Germany, undertaken to convert to Quakerism the Labadists, Pietists and Quietists there; second, with the progress of Quakerism and related sects on the Continent prior to Penn's visitations; and, third, with the history of the Dutch and German congregations which, fleeing from persecution, gladly accepted Penn's invitation to move themselves and their belongings to the security and sanctity of his newly established American colony.

In the course of this study, two significant facts are made evident: first, that while Penn was not able to convert many Continentals to Quakerism, he was successful in paving the way for a great

exodus of persecuted religionists of various beliefs to his Promised Land beyond the Atlantic; and, second, that the founding of Germantown was due not, as generally believed, to German Mennonites but to Dutch Quakers.

Since its membership is largely limited to English speaking people, our Society is apt to forget the notable contributions made by Continentals to Quaker doctrine and practice. This book, with its vivid portrayal of the Dutch Quakers of long ago, will do much to prevent such provincialism.

The material of the book is a very thorough and happy combination of American, Dutch and German sources, with all references traced to their ultimate origins. Dr. Hull is to be commended on the masterly way in which he has organized his formidable array of primary facts into a closely knit, easily grasped record which will interest the general reader as well as the erudite historian, the Quaker genealogist, and the scholarly theologian.

By grouping in one volume, "Eight First Biographies of William Penn" in seven languages and in seven lands, William Hull presents a fascinating study in comparisons. Because many of these "first" biographies were written not so long after Penn's death, they enable us of a later generation to know what his contemporaries, or near contemporaries, really thought of him; and because they are the work of men of differing tongues and habitats they serve as keys to the concept of Penn held by people of many countries. From such studies one gains a well balanced, all round view of the character and historic role of the great English Quaker and, in addition, since Quakerism made its impression on the Continent of

Europe largely through the personality and career of Penn, the book also provides a basis for understanding the part which Quakers have played in the history, literature and art of various lands.

The seven languages in which these biographies are couched are English, Dutch, Latin, German, French, Spanish and Italian, while the seven countries which produced them were England, America, Holland, Germany, France, Mexico, and Italy.

The earliest of them is the Latin one written in 1695 by Gerard Croese, whose "Historia Quakeriana," while largely based on material supplied him by his fellow-Hollander, Willem Sewel, author of the famous "History of the People Called Quakers," preceded that classic work by some twenty-two years. It is in Sewel's history, however, with its series of sketches, that we find the only contemporary and authentic account in Dutch literature of Penn's life, and it may well stand for a Netherlander's estimate of him. Of particular importance, too, is Sewel's work since it was minutely used as source material by later biographers, regardless of the language in which they wrote.

The first, most detailed English biography of Penn was published in London in 1726, eight years after his death. Edited by Jesse Besse, a well known Quaker historian, it was compiled chiefly from Penn's own writings and, being thus autobiographical, has served, either directly or indirectly, as a basis for every English biography of Penn since then. A full-length English biography of Penn did not appear until 1813, when Thomas Clarkson, a non-Quaker, published a two volume work which was drawn upon quite freely by Mason L. Weems in his compilation of the first American biography of Penn. Readers familiar with "Parson" Weems's sycophantic treatment of Washington will be interested in noting the freedom with which he embellishes episodes in Penn's life about which little, or nothing, is definitely known, and the zest with which he, who explained men's greatness as due to their mothers, portrays the tender devotion of Margaret Penn to her son.

The Spanish and Italian biographies are very late, dating, indeed, from the latter part of the nineteenth century, and are of interest largely because of their emphases: the first with its stress on the Indian theme, and the second with its reference to the "History of Pennsylvania," by Benjamin Franklin, whose charges against Penn have been relatively neglected by most biographers.

Dr. Hull's informing and entertaining book closes with a valuable "Epitome of Penn's Life," in which are summarized the main events and relationships of his busy and significant career.

Our Christmas Gift Service

To aid our friends in Christmas shopping, we shall be glad to enclose your card in any book you select, wrap it as a gift, and mail directly to the address you give us. Postage is prepaid on all orders. Let us serve you as widely as possible.

Friends Book and Supply House
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A LETTER FROM FAR-AWAY BAY OF BENGAL

This illuminating letter comes to us from Martha Pick, a Richmond Friend, a member of the Earlham College Faculty. On leave of absence, she is taking a trip around the world.

Dear Friends in America:

This is Hallowe'en, and I am in the Bay of Bengal. The weather is perfect, clear and warm, and a storm which was signaled greets us in the gentler form of a delightful breeze. I am writing on board the *Egra*, a small steamer of the British-India Line. Tomorrow we hope to arrive in Calcutta. Two days ago we left Rangoon, the capital of Burma.

It was extraordinarily good luck that the two days I spent in Rangoon were given to the Yearly "Festival of Lights." The wide streets of the handsome big city were lit up by what seemed to be millions of small, pale-blue lanterns, the loveliest illumination I have ever seen, and the full moon hung low over the golden Shwe Dagon Pagoda, "the most beautiful temple in Asia," "the Mecca of Buddhism."

The Pagoda is said to have been founded about the year 600 B. C. and is credited with containing actual relics not only of Gautama, but also of the Buddhas preceding him, and thousands of pilgrims from Burma, Cambodia, Siam, Korea, and Ceylon visit the shrine yearly. The central structure resembles a huge bell, prolonged into a shaft covered with gold leaf, a little higher than St. Paul's Cathedral in London; fifteen thousand gold and silver bells tinkle in the breeze, and over four thousand rubies, emeralds, and diamonds adorn the top of the shaft, the offerings of the faithful.

With my delightful guide, a student from Judson College, a converted Christian, I slowly make the ascent to the platform of the Pagoda. Shoes and stockings must be removed before one may tread even on the first step of the holy place, but I have covered the soles of my feet with adhesive plaster and, carrying a bouquet of white and red sweet-scented roses, my offering for the great teacher, I tread the four long flights of stairs together with the other thousands of naked feet between stalls where flowers, candles, images and gold leaf are for sale. The rays of the full moon linger on the platform, and electric lights show the innumerable shrines and images and Buddhas, some frightening, some very beautiful, elaborately and richly decorated. On the floor, thousands of small, white wax candles burn before the images. Groups of tall trees form a fitting background; men, women and children stand, sit, are prostrate before the Buddhas; beggars wrapped in

sheets, completely covered, like the dead, others almost naked, are lying and sleeping in front of the shrines. Floral offerings must be arranged in big containers. A temple orchestra plays impressively—big drums, flutes, cymbals, deep-toned temple bells, and a big sea shell which, when blown into, sounds like a weird, but melodious horn.

In Burma the Buddhist religion is practised in a superior form, even if not free from superstition. The absence of the caste system, a spirit of democracy and progress, and respect for women, have given this people a higher social and moral standard. I have seen more smiles and happy faces under the brightly-colored turbans of the men and the beautiful, simple high coiffures of the women than for a long time in the Orient.

Now, at sunset, we stand on deck in awe before the glories of the sky while our Mohammedan crew, prostrate on their prayer rugs, adore in a group. I have seen a good deal of the work of the missionaries in the East and have been more impressed by it than I ever thought I would be. Among the various hospitals, schools, and churches I visited, two experiences linger in my memory most appealingly: one of these was the Sunday morning service at the Chinese Congregational Church in Peking. With the exception of a few missionaries, the church was filled with Chinese Christians only, mostly with students of high school age, from the Congregational Mission School. Young Oriental faces are very lovely, the simple uniforms of the students becoming, and the earnestness of the Chinese pastor and of the congregation was quite impressive. Only the singing of our well known hymns in Chinese rendering was disappointing.

In Singapore, which during a five days' stay I came to love dearly, I visited the Girls' School of the Methodist Mission, beautifully situated on a hill overlooking the city and the harbor. I was altogether fascinated by the young children's department. Little Chinese girls, seven years old, wrote and embroidered surprisingly beautifully and looked adorable with their lustrous black

eyes, their pale oval faces, their black hair cut short and straight. They behaved remarkably well and soon became more confident and coaxing. The College, near Seoul, the only college for women in Korea, also stands out in my memory as especially fine, and the girls as especially lovely.

When I was in Japan in August, the Mission Schools were still closed for the summer vacation, and most missionaries were on furlough. However, I came to know several delightful and hospitable Japanese Friends and had the joy of visiting Gilbert and Minnie Bowles in their cottage at Lake Nojiri high up in the beautiful mountains.

As I hope to spend Christmas in Jerusalem, I am looking forward very much to visiting our Mission School at Ram Allah. My loving thoughts are daily with friends in America; I never feel alone or far away. All blessings be yours in the coming New Year!

MARTHA PICK.

FOR CHRISTIAN REFUGEES FROM GERMANY

Under the leadership of the late Dr. S. Parkes Cadman, the American Christian Committee for German Refugees was formed to provide the means of life and sustenance for our Christian brethren in Germany. Meeting on October 6 in New York City, this committee resolved to ask the active cooperation of 100,000 Protestant ministers in meeting this responsibility. By bringing this matter to the attention of their congregations, by setting aside special days for the receiving of offerings, or by allocating a portion of the Church's benevolent funds, ministers and laymen may share in this worthy project. If the American committee raises \$400,000 and a similar sum is collected on the Continent and in England, twenty-five hundred of the neediest emigres can be transported from Germany, and thousands of others, penniless, without work, and stranded in foreign countries, can be aided. Send your contributions to the American Christian Committee for German Refugees, 287 Fourth Avenue, New York City.

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Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

*A Spiritual
thought for
every day*

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365 prominent clergymen have chosen their favorite Scripture passage, and, with this as a text, have written a Message that quickens faith, brings comfort. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

*A daily
reminder of
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THE JOHN C. WINSTON CO., Winston Bldg., Phila.

QUAKERDOM • AT • LARGE

As successor to the late S. Parkes Cadman, Rufus M. Jones has been appointed a member of the Editorial Board of the Religious Book of the Month Club.

* * * *

Willis Hall, Professor of History at Wilmington College, is on leave of absence and is continuing his graduate work at Geneva, Switzerland, which he began there some years ago.

* * * *

Jefferson W. Ford has asked that Friends be informed that his permanent address now is Broderick Falls, P. O., Kenya Colony, British East Africa, where he has gone to supervise the work at the Kitosh station.

* * * *

James A. Coney, General Superintendent of Evangelistic and Church Extension Work of the Yearly Meeting of Friends for New England, has removed to North Berwick, Maine, where he may now be addressed.

* * * *

In token of appreciation of his twenty-five years of service as a member of the Faculty of Pacific College, Oliver Weesner, Professor of Mathematics, was given a testimonial dinner on December 8 at Newberg, Oregon.

* * * *

Betty Lee Sargent, a Washington, D. C., young Friend and a resident at the International Student House recently received a fellowship for study in Geneva with the International Student Union. She sailed for Europe on November 10.

* * * *

In our recent comments upon the sessions of Baltimore Yearly Meeting, we said that so far as we knew, American Friends were represented solely at the World Sunday School Convention at Oslo, Norway, by Elizabeth Thomas and Margaret Easterling, both of Baltimore Yearly Meeting. Comes now an alert reader, J. Henry Bartlett of Haverford, to inform us that two Philadelphia Yearly Meeting Friends were present in the persons of Dr. Alfred C. and Eleanor Garrett.

* * * *

In our somewhat hurried and brief account of the Harveysburg, Ohio, Centennial observance, which appeared in our last issue, we failed to mention a pleasing feature of the afternoon program. It was an historical poem, "Out of the Past," written on request of Harveysburg Friends by Enid Maris of Kokomo, Indiana, and read in her absence,

by her cousin, Oba Mendenhall Welch. The poem graphically described the setting up of the first Friends meeting in that part of Ohio, and the building of the meetinghouse near the girlhood home of Enid's mother, Edith Edwards Maris, a birthright member of the Harveysburg Meeting.

* * * *

A Japanese Friend, Juitsu Kitaoka, has been appointed by the Japanese Government as its permanent representative in the International Labor Organization at Geneva. The appointment recalls the important official connection at Geneva of another Japanese Friend, the late Inazo Nitobe, for several years one of the secretaries of the League of Nations.

* * * *

Mary Goodhue Gary of the Homewood Meeting in Baltimore has accepted the position of Executive Director of the Maryland League of Women Voters. In her new capacity she participated in the weekly radio broadcast of the League on Armistice Day with a discussion of "American Foreign Policy." At 2:45 (E. S. T.) every Wednesday this organization may be heard on the air.

* * * *

Cecelia H. Van Hollen of the Homewood Meeting in Baltimore has been serving this fall as the broadcasting chairman of the Women's International League for Peace and Freedom, Baltimore Branch. Broadcasts have been arranged over stations W C A O and W B A L, with Mrs. Norman Angell (this Mrs. Norman Angell is claimed as a citizen of Baltimore), Miss Aimee

Weber, Dr. Frank Fenn, Mrs. L. B. Mather, and W. L. Hammaker, Secretary of the Johns Hopkins University Y. M. C. A., speaking as tribunes of peace through justice.

NEWS OF OUR MEETINGS

Early this Autumn, the Dennis Hall Association deeded to Bloomingdale, Indiana, Monthly Meeting, the first floor of their building for a social and recreational center. On October 11th, the congregation enjoyed a picnic dinner in Dennis Hall. Later in the evening impressive dedication exercises were held. Generous donations to a fund for a new cook stove and repairs on the building were made by men of the meeting, and, after purchasing the new stove, the United Effort Society (the Ladies Aid) sponsored, on November 27th, a church-night supper in honor of the donors. An informal program and a delightful hour of fellowship followed the meal. . . The pastor, Lyman G. Cosand, is leading in preparatory exercises for a special week of evangelism, under the leadership of Willard O. Trueblood, who will be with us from December 27 to January 3. Coloma and Rush Creek Meetings will join with Bloomingdale in these special services.

* * * *

Arba, Indiana, Friends enjoyed the inspiring message on Sharing given them by Willard O. Trueblood on the evening of October 15. . . Rally Day was observed on October 25, when over one hundred persons were in attendance at the excellent program prepared for that occasion. . . Attendance at the Sabbath School has averaged seventy-eight for the past three months. . . Arba Friends are very happy in the diversified talents of their pastor, Robert Earle, and his wife Elizabeth. Under the leadership of the latter, the missionary pageant, "The Pill Box," was successfully given to large and appreciative audiences in Fountain City and Lynn. Elizabeth Earle's musical ability is also greatly appreciated by the Arba Meeting. Comprehensive messages on peace and missions, as well as a Thanksgiving sermon from Psalms 148-149, were given recently by the pastor.

* * * *

The Eight Day Preaching Mission was observed by Muncie, Indiana, Friends, November 15 to 22, with emphasis being placed upon individual responsibility in worship. While no program was planned, Friends met not only on the basis of silence, but also upon

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa.; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

obedience, and, closely united in the bond of spiritual fellowship, helpfully shared their inner convictions through prayer, meditation, song and testimony. A fitting climax to these meetings was the worship service on November 22, when the pastor, Howard W. Cope, preached on the theme of "The Presence in the Midst."

* * * *

In connection with the Eight Day Preaching Mission, a two weeks' evangelistic meeting was held, November 8 to 22, at the Bethel, Indiana, Friends Church. Assisting the pastor, Nellie S. Davis, was Paul Lindley, an evangelist from Urbana, Ohio. The influence of his forceful messages has been evidenced by the spiritual advancement of both the individual members and of the group as a whole.

* * * *

Final action in recording Sterett L. Nash a minister in the Society of Friends was taken by New Hope Monthly Meeting, Western Yearly Meeting, on November 12.

* * * *

The Miami, Florida, Friends Meeting will be held on the fifteenth floor of the Dade Co. Security Building, First Ave., near First St. N. E., at 11 a. m., every First Day until April. All Friends and others interested are invited to attend.

AT VARIOUS QUARTERLY MEETING SESSIONS

Bloomington Quarterly Meeting, Western Yearly Meeting, was held at Bloomington, Indiana, November 21, with delegations present from six of the seven member Monthly Meetings. Our General Superintendent, Frederic E. Carter and his wife, Ethel, of Plainfield, Indiana, were in attendance, and the Superintendent brought inspiring messages in the meeting on Ministry and Oversight and in the worship hour.

Following the fellowship lunch at noon, the meeting assembled for the business session. With C. L. Coffin and Edith Davies at the Clerks' table, the Quarterly Meeting took the final step in recording E. Russell Carter, Wyandotte, Oklahoma, as a minister. The resignation of C. O. Maris as Quarterly Meeting treasurer was accepted with appreciation of his years of faithful service. E. N. Carter was appointed to fill his unexpired term.

* * * *

A special feature of Whittier Quarterly Meeting, held at El Modena, California, November 20-21, was the presence of fifty-five boys and girls in the Saturday morning service. The devotional hour, which included a message by Byron Deshler, pastor at Bell, was especially arranged for these young Friends, who represented eight of the nine Monthly Meetings of the Quarter.

Afterwards, with Mabel Roberts, leader, the young people withdrew to hold their own services, which included a recreational period, a luncheon meeting, and an afternoon business session. Moses T. Mendenhall, pastor of the East Whittier Meeting, addressed the adults following the withdrawal of the young Friends from the morning service.

* * * *

Fairfield Quarterly Meeting, Western Yearly Meeting, was held at Valley Mills, November 21-22. Simon N. Hester, the incoming local pastor, was welcomed into the fellowship of the Quarterly Meeting, and brought a challenging

evangelistic message on Saturday morning preceding the business session. On Sunday afternoon, at the invitation of the Department of Young Friends Activities, R. Furnas Trueblood, pastor of the Plainfield Meeting, spoke on "The Challenge of the Gospel."

Nine members from this Quarter attended the Yearly Meeting Conference at Danville, November 17, which was preparatory to local meeting visitation.

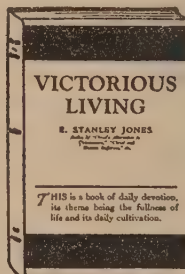
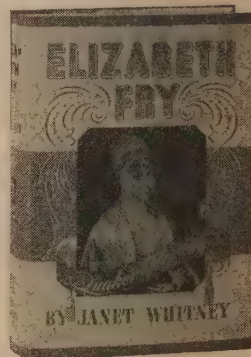
* * * *

Indiana can say that November days are marked by "frost upon the pumpkin," but in Everett, Washington, the November sessions of Puget Sound Quar-

Give Books this Christmas

ELIZABETH FRY—QUAKER HEROINE by Janet Payne Whitney

In this fascinating book, the first biography of Elizabeth Fry in twenty years, Janet Payne Whitney draws on newly discovered letters and family papers for the unforgettable picture which she gives of the nineteenth century and of the valiant Quakeress who was one of its most illustrious products. Written in simple, flexible language, the book will interest readers of varying ages and should appeal alike to Quakers and non-Quakers. Eight full-page illustrations and decorative chapter headings by George Whitney of Westtown add to the book's physical attractiveness. \$3.50.



VICTORIOUS LIVING

by E. Stanley Jones

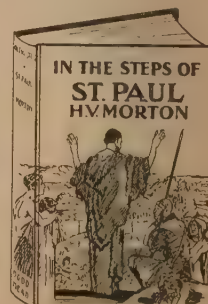
Dr. Jones is convinced that the most urgent necessity in human living is to be able to face life victoriously. Written during a three months' retreat in the Himalayas, this book is addressed to the need of those who lack inner resources—who are morally and spiritually defeated. It is a book of daily devotion, its theme being the fullness of life and its daily cultivation. Step by step it leads up to the full implications of victorious living. \$2.00

SPIRITUAL ENERGIES IN DAILY LIFE by Rufus M. Jones

Convinced that one of the urgent needs of our modern world is a wider use of spiritual energies available to all, Rufus Jones urges that we utilize powers that are within our easy reach. As he puts it: "Our stock of faith and hope and love has run low and we realize only feebly what mighty energies they can be." To indicate that the ancient realities by which men live still abide and to show how these may be made working forces in our lives today this book has been written, and because its message is a vital one today, this newly revised edition has been issued. \$1.50.

IN THE STEPS OF ST. PAUL by H. V. Morton

As he did so well in his book, "In the Steps of the Master" the author again sets out for the Near East to turn back the pages of history and interpret a great figure of the past in the terms of the present. As the reader visits Damascus, sees the tent-makers at work in Tarsus, journeys to Antioch, sets sail for Cyprus, and traces the steps of Paul to Athens, Corinth, and Ephesus, one is drawn nearer to Paul, the man and the work he did. \$2.50.



FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

terly Meeting occurred during the melancholy season when "the fog is in the air." But even the dampness and density of moisture could not disturb our inspiring sessions.

An illustrated lecture on the life of Jesus, and brief, inspirational messages from various persons showed that a free gospel ministry is yet a part of the Quaker heritage. William Murphy and William Prideaux, pastors of Seattle and Everett Meetings respectively, each gifted in music, gave vocal selections.

Welcome was accorded to several visiting Friends, acceptably present with us: Herbert Dann, a minister from Victoria, British Columbia; Adam and Anna Williams of Winchester Quarterly Meeting in Indiana; and James and Jane Miles, the latter a member of Philadelphia Yearly Meeting (G. C.).

* * * *

Winchester, Indiana, Quarterly Meeting was held on November 21. John W. Carter spoke in the meeting on Ministry and Oversight on the wonderful influence the old-time Friends had on the lives of many people. The young people of Bear Creek, with Richard Lennox as leader, had charge of the Young Friends session. Chloe Cope led the song service, Ruth Anna Hinshaw read a well prepared paper on the topic for the day, "Believing the Gospel," and George Adington spoke on the "Power and Wisdom of God." After devotions opening the business session, Howard W. Cope read the queries. The treasurer's report was much appreciated. An impressive service was held in memory of William Macy, Mary M. Clark, Susie Albright and Lora Keller. In the service for worship in charge of Adam Flatter, Evangelistic Superintendent, Dr. Murvel Garner of Earlham College gave a very fine address on "The Effects of Alcohol on the Human Body." Mollie Cox, Estella Hinshaw, Frank Chant, Howard Cope and others spoke in appreciation of this much-needed message. The Clerks were instructed to send a message of cheer and greeting from the Quarterly Meeting to Uncle Ira Johnson, whose kindly presence every one missed. The Ladies Aid served a bountiful dinner at the close of the session.

* * * *

Ackworth Quarterly Meeting met, September 21-22, at Motor, Iowa. Lewis Savage, pastor of the host meeting, introduced for stimulating discussion the subject, "Can the Church progress without the Spirit of Missions?" The morning message was brought by Byron Darrington, pastor at Middle River, on the three-fold nature of man.

On Sunday morning Richard R. Newby, General Superintendent, delivered a challenging sermon on Thankfulness. A bounteous dinner served by

the women of the local meeting demonstrated their obedience to the Scriptural injunction: Given to hospitality.

The Sunday afternoon meeting was given over to a consideration of our missionary outreach, with Sylvia Davis and others presenting statistics of our work on various fields, and Everett Davis speaking on "The Significance of Missions." In the evening Paul Albery, pastor at Ackworth, gave a synopsis of the goals proposed by the Young Friends

Board, with especial reference to its endeavor to support during the coming year one of the students at Lyndale Girls' School in Jamaica.

SPECIAL MEETINGS AT FOUNTAIN CITY

Friends of Fountain City, Indiana, have just closed a series of meetings, lasting two and a half weeks, conducted by Chester McKean, pastor at St. Marys,

Christmas Books for Boys and Girls

OFF TO PHILADELPHIA by Marjorie Hill Allee

In this charming story, the author continues the narrative of the fortunes of the eight Lankester sisters, begun in "Judith Lankester" and "A House of Her Own." Here we learn of the adventures of modest Phoebe and boisterous Patsy when they leave their rural Quaker home in eastern Indiana for Philadelphia, Pa., where they are welcomed by their Quaker cousins. Life in Philadelphia in the 1840's is made as enthralling for the reader as it was for Phoebe and Patsy. Sprightly in episode, discerning in characterization, and authentic in background, this book is a worthy successor to Marjorie Hill Allee's earlier Quaker stories. \$2.00.



CHILDREN OF FOREIGN LANDS LIBRARY

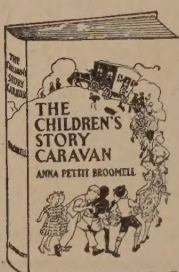
For little children, this new series of books will not only prove to be entertaining but also will help form a feeling of friendship for other children round the world. This Library contains eight books, printed on linen-like paper, each telling a story of some little boy or girl in a foreign land. The many illustrations in colors and black and white add much to the attractiveness of the books. 60 cents.

LITTLE GIRL WITH SEVEN NAMES by Mabel Leigh Hunt

Between jolly Uncle Mark and this rosy cheeked Quaker lass there was a joke of long standing—the seven names which her parents had bestowed upon her, fearful of displeasing various fond relatives. How she found an opportunity to give away two of her names without offending her grandmothers and aunts is entertainingly revealed in this new book by the author of the popular "Lucinda." Charming illustrations by Grace Paull, this is a book which will delight the younger readers. \$1.50.



THE CHILDREN'S STORY CARAVAN, Edited by Anna Pettit Broomell



Here are "stories with a purpose"—stories which help to create right attitudes toward some of our current problems, such as race relations, peace, and the social order, as well as being at the same time most entertaining. They are drawn from a wide variety of sources and include some Quaker stories, narrative poems, and stories of real people and places, all expressing definitely friendly ideals and principles of living. \$2.00.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

Ohio. Our members had some preparation for this revival by a week of cottage prayer meetings and a system of community calling instigated by our pastor, Russell Burkett; also by a previous series of earnest evangelistic sermons.

Using methods slightly different from those employed in most revival services, and which appealed particularly to members at Fountain City who, while strong supporters of evangelism do not favor too emotional an approach, emphasis was first placed not so much upon the need for initiative on the part of non-Christians as upon the value gained from a joint participation of non-Christians with Christians in a spiritual fellowship finding its ultimate outlet in lives dedicated to the service of the Master. Services were held for special groups such as the high school, the Sunday School, and so forth.

These methods brought greater response than any others tried in our Meeting for many years. On high school night most, if not all, of the teachers joined in a consecration service, and on Sabbath morning the Sunday School children did the same. Just how lasting such methods will prove to be will depend very largely upon the Church, the Sunday School teachers and the parents, but we are hoping these meetings may be the beginning of a gradual rise in spiritual life.

The next Sabbath evening, following the close of the meetings, some young people met to organize a young people's society.

TWO IOWA MEETINGS GET FINE RECOGNITION

Two of our Iowa meetings, those at New Providence and Indianola, served respectively by DeWitt Foster and Glenwood L. Stanley, were among the fifty-one Iowa rural churches receiving certificates of merit for their achievements in developing rural community life. These awards, given by the Extension Service of Iowa State College in co-

QUAKER
EST. 1893

GEORGE

SCHOOL

COLLEGE
PREPARATORY

School is Operating This Year on the Following Plan—

FIRST CLASS (GRADE 9)—Students in this class have a selected group of studies with several options. A corps of teachers with a head advisor studies their progress with special thought toward the Sequence Curriculum each will enter next year.

SECOND, JUNIOR, AND SENIOR CLASSES (GRADES 10, 11 and 12)—Four Sequence Curriculums—Social Studies, Science, Language—Mathematics and Citizenship—in each of which a group remain together with the same teachers for three years—learning with purpose and continuity. Also an Exploration Curriculum composed of a group of annual unit courses.

“What to Study at George School” describes this plan in detail.
GEORGE A. WALTON, Principal, Box 351, George School, Pennsylvania

operation with the church organizations of the State, were presented at an evening meeting of the National Conference on the Rural Church, held late last month at Iowa State College, Ames, Iowa, under the auspices of the Home Missions Council, the Council of Women for Home Missions, and the Agricultural Extension Service of the College.

The award is based on four types of community service: spiritual leadership; contact with the aims of farmer's organizations; training in community responsibility; and the observance of special days emphasizing the distinctive resources in country life.

In summarizing the accomplishments of the churches qualifying for this recognition, the following statement was made regarding the New Providence Meeting:

“The town was platted by Friends in 1855, and this church has served as a spring of purposefulness, spirit and vision since that date or a little earlier. An Academy was built and began operation in 1869 and was maintained until 1913 when it was merged into one of Iowa's earlier consolidated schools. An internationally known opera singer and a speaker of the Iowa House of Representatives were graduates of this Academy. A community lyceum course was maintained in this village of less than 300 people for forty-eight years—1884-1932. Religious services include two Sunday worship periods, a large Sunday School, prayer meeting, sessions of the quarterly meeting, Endeavor societies, Passion Week program, young people's rally, a week of prayer, and

preaching mission series of meetings. The church also sponsors Father and Son, and Mother and Daughter banquets besides other fellowship suppers each year; vacation Bible school with over one hundred in attendance; ladies' auxiliary and W. C. T. U. Some of the churches members are leaders in farm bureau and 4-H activities. This church, the only one in the village, is in close touch with the many cooperative enterprises of the farmers and endeavors to minister in a community spirit. The community was awarded second place in Wallace's Farmers first community contest in 1927.”

A similar paragraph described the work being done in the Indianola Meeting:

“Located in a county seat town this church has two hundred and thirty-five members, twenty per cent of whom live on farms. The pastor is chairman of the committee which is now taking a complete religious census of the community. Members of the church are active in 4-H and home project work. The pastor is an associate member of the County Farm Bureau and each year conducts a Harvest Home Sunday Service. The religious work of the church includes two services each Sunday, a Junior Church program, Sunday School, Church Nights, Daily Vacation Bible School, Young People's Christian Endeavor, Ladies Aid and Missionary Societies.”

SOME ARGONIA MEETING ACTIVITIES

L. Herbert Reynolds has recently entered upon his third year of very helpful service at Argonia, Kansas. The Preaching Mission held November 8-15 in cooperation with the Federal Council of Churches and simultaneous with the sister churches of the city in like activities, was much more than just another series of meetings. The Gospel was preached by the pastor with unusual tenderness and power. Personal expressions of having entered into new spiritual experiences are general among the members and attenders.

In addition to the regular activities, Herbert Reynolds is frequently called to service beyond the local field, serving as President of the Summer County Ministerial Association. He was recently called to address the Annual Convention of the United Presbyterian Young People at their district gathering.

1937 — A Highlight in Quaker History

In anticipation of the 1937 Friends' World Conference, what could be more helpful than a year's subscription to the *London Friend* (\$3.75)? All who are interested in the Conference should familiarize themselves with this important weekly, presenting as it does vivid word pictures of a far flung Quakerism.

Subscriptions also solicited for *Friends' Quarterly Examiner*, a more literary publication containing essays, poems, etc. (\$2.00 a year), and the *London Journal of Friends Historical Society* (\$1.25) for those interested in Quakeriana of the past.

Subscribe now for 1937. Sample copies on request.

ANNA W. HUTCHINSON, AMERICAN AGENT

304 Arch Street, Philadelphia, Pennsylvania

The Junior Church observed its first anniversary November 8 with a dinner, at which time the new officers were elected: clerks, overseers, trustees, treasurer and ushers. Thelma Hodson Achelpohl and Bertha Stubbs Sumpter are rendering valuable service to this group, which is showing a substantial increase in attendance and interest.

A very active Peace Committee has directed the meeting in a series of five studies on this subject.

Bertha S. Sumpter and Alden Knight, resident ministers, are finding many ways of rendering very acceptable service to this meeting.

Superintendent Frank Davies presented the objectives of Kansas Yearly Meeting in Foreign Missions when he came to Argonia, November 24, with motion pictures taken from the African field.

LIVELY PEACE INSTITUTE HELD AT DUBLIN

On Sunday, November 29, a very profitable Peace Institute was held at Dublin, Indiana, under the direction of Myrton Johnson, Quarterly Meeting Superintendent. Judging by the attendance, and the spirited discussion which followed each lecture, this Institute achieved even more than the committee had anticipated. Over two hundred persons attended the three sessions. One other thing deserving mention is the splendid way in which the Monthly Meetings of this Quarterly Meeting cooperated by their attendance. Alfred Cope, Executive Secretary of the Mid-West Office of the Friends Service Committee, Robert W. Balderston of Chicago, Dr. Edward Noss of Purdue University, and Dr. Murvel Garner of Earlham College, were the leaders in the Institute.

In the afternoon session Robert Balderston spoke informatively on the subject, "The Farmers' Stake in World Peace," Dr. Garner bringing a most thought-provoking lecture on the theme, "Is War Biologically Justifiable?" This presentation brought much discussion. At the Youth's Fellowship Forum, Alfred Cope, with the aid of maps and charts, brought a most timely lecture on the subject, "Tension in Europe." This session was most interesting to the Young People.

At the night session, Ted Noss brought the day's lectures to a fitting but challenging close, on the subject, "Looking Forward." So interesting was the discussion that much time was taken from the time allotted to Robert Balderston to present his illustrated lecture on "Conditions in Europe." In a few final words of appreciation, Frank C. Guyatt, pastor of the Dublin Meeting, expressed a concern that this type of institute might be used in all of our Quarterly Meetings.

BIRTHS

TERRELL—To Paul J. and Elizabeth Wical Terrell, New Vienna, Ohio, September 16, 1936, a son, Paul William.

MARRIAGES

RISLER-PARKER—At the Homewood Friends Meetinghouse, Baltimore, Maryland, September 19, 1936, by Friends ceremony, Eleanor T. Parker, daughter of Lindley E. and Anna T. Parker, to W. Donald Risler, son of Charles F. and Mary Elizabeth A. Risler. Their new home address is 318 Eight Avenue, Haddon Heights, N. J.

DEATHS

MCDONALD—At the home of his daughter, Ethel Jenkins, south of Wabash, Indiana, November 1, 1936, Allen McDonald, aged eighty-five years. The son of Enos and Dorcas Elleman McDonald, he was born near Kokomo, Indiana, September 23, 1851. While he was a small child, his parents died and he was reared in the home of an aunt, Mahalia Pearson Lyons of West Milton, Ohio. His first wife was Henrietta Thomas of West Milton. Soon after the birth of their son, both mother and child died. On March 18, 1880, he was married to Mary Eliza-

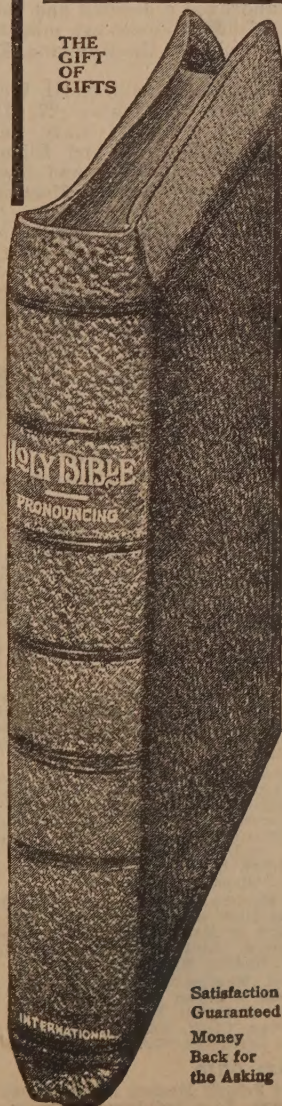
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Phā'rī-sees, which
ru'sā-lēm, saying,
2 Why do thy disciple
the tradition of the elde
wash not their hands w

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ELEVENTH MONTH, 1936

Full enrollment with 120 boys and 122 girls in the dormitories; approximately 70 per cent of the above come from Friends' families.

A busy summer has brought new floors and closets for all student rooms; re-wiring of the building to provide tested, adequate lights for student rooms and study halls; a new sprinkler system for better fire protection; a new building on the Lane for the elementary school.

Special study is being made by committee, faculty and some older students as to how Westtown can best maintain and re-interpret the fundamental principles of Quakerism. The Senior Quakerism class is led this year by Anna Cox Brinton, one of the new directors of Pendle Hill.

For further news write JAMES F. WALKER, *Principal*
Westtown School, Westtown Pennsylvania

beth Hutchens of South Wabash, who preceded him in death March 16, 1934. To them were born two daughters, Eva Whiteneck and Ethel Jenkins, both of whom survive. His brother, William McDonald of Dayton, Ohio, who recently celebrated his ninetieth birthday, also survives. Allen McDonald was a birth-right Friend and a faithful attender at meeting until ill health prevented. Funeral services were held at the home, with Clyde Watson officiating.

PICKRELL—At his home in Kitsap, Washington, Cyrus Beede Pickrell, aged seventy-five years. He was born at Pleasant Plain, Iowa, the eldest son of Isaiah and Elizabeth Pickrell. A birth-right Friend and a graduate of Penn College, he was always true to his early training which guided him through his useful life. He was highly respected in public school work, in the United States Indian service, and as postmaster at Kitsap. He is survived by his widow, three sons and one daughter, three sisters, Mary P. Michener, Ottumwa, Iowa, Carrie Pickrell, Seattle, Washington, Mrs. J. R. Howard, Clemmons, Iowa, and one brother, William Pickrell, Denver, Colorado. His youngest brother, Amos, died six years ago.

RATLIFF—Mary Ratliff, daughter of Nathan and Sarah Overman Arnold, was born near Amboy, Indiana, June 7, 1851, and died on September 23, 1936. On September 23, 1869, she was married to Simeon Thomas, who died in 1876, leaving her with the care of two small children. In 1881 she was married to Joseph Ratliff of near Fairmount, Indiana, where she spent the remainder of her life. She was a life-long Friend and was ever faithful to the obligations of her church. Funeral services were held in the Friends meetinghouse at Fairmount, with Parvin Bond, her pastor, and John I. Wright,

NOTICE

PARIS, FRANCE—Mme. Melon-Hol-lard and daughter, Germaine, member of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

pastor of the Jonesboro Meeting, officiating. Burial was made in the Friends cemetery at Amboy, near the site donated by her father for the first meeting-house in that community.

REECE—At Dodge City, Kansas, October 22, 1936, Maggie Emma Reece. Born at Mansfield, Pennsylvania, August 8, 1872, she became a Christian in early childhood and lived a devoted and useful life. Two of her children are ministers. She was a member of the Haviland, Kansas, Monthly Meeting.

SAWYER—At her home in North Weare, New Hampshire, November 27, 1936, Emma R. Sawyer, aged sixty years. Daughter of Lindley M. and Ellen R. Sawyer, she was a life-long and devoted member of Weare Monthly Meeting.

TERRELL—At his home near New Vienna, Ohio, Paul Tasso Terrell, eldest son of James H. and Edith Nordyke Terrell. He was born June 12, 1873 and was a life-long and faithful Friend. A graduate of Wilmington College, he became affiliated with that institution as a member of the Board of Trustees and was treasurer of Fairfield Quarterly Meeting, both of which positions he held until his health failed. He is survived by his widow, Milly J. Terrell and two children, a son and a daughter.

NOTICE

When visiting Denver, Colorado, find quiet, homelike rooms at a reasonable rate in a Friend's home at 2920 W. 32nd Ave. Phone Gallup 1900. Bessie Mathias.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cin-

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cinnati, Ohio. Bible School, 9:45, and Meeting
for Worship, 11:00 a.m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship
11:00 a.m., Bible School 9:45 a.m., Christian
Endeavor 7:00 p.m. Visiting friends call Cecil
E. Hinshaw, Minister, 3855 Clay Street, Phone
Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave.,
in Noble School Bldg. Take Grand River car to
Ohio, then two blocks north. Bible School, 10
a.m., Meeting for Worship 11 a.m. Send names
and addresses of people coming to Detroit to
J. Edgar Williams, Pastor, 11832 Ohio Ave.
Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave.
Bible School, 9:30. Christian Endeavor, 6:30.
Meetings for Worship, 10:45 and 7:30. Mid-week
meeting, Wednesday, 7:30. "Our latch string is
always out." E. K. Coggins, Clerk, 345 East
Oklahoma Ave., Phone 2-2781. Arthur Santmier,
Minister, 703 Biddle St., Phone 3-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 111 Avenue So. at 14th Street.
Meeting for Worship at 11 a.m. Pastor, H.
Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street.
Manhattan. Brooklyn Meeting, Lafayette and
Washington Avenues. Meetings for worship
First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a.m.
Pastor, William J. Murphy, 2315 East Spruce
Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated
with Five Years Meeting, 13th and Irving
Streets, N. W.; Bible School, 9:45 a.m.; Meeting
for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block
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